

THE

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## THE CROWN AND THE CONSTITUTION AGAIN.

SOME surprise was caused a few days ago by a statement in a magazine that a long and detailed telegram, costing upwards of a hundred guineas, had been sent from the Governor-General of India direct to Her Majesty, without the intervention of any Minister at home. Mr. Dillwyn addressed a question on the subject to Sir Stafford Northcote at the beginning of last week, and the reply cannot be regarded as satisfactory. It would appear that such communications are not unusual, but that the Ministry do not consider it to be their business to know anything about them, any more than about the Queen's private correspondence in general. We are sure Mr. Dillwyn did not wish to raise any question about Her Majesty's private correspondence, properly so called. "The fierce light that beats upon the throne" has its discomforts, which deserve and receive respectful sympathy. But when it comes to telegrams thought so important as to be worth the payment of a hundred guineas, it is difficult to repress a suspicion that something more than an interchange of private feelings or personal information is involved. And when it is added that the telegram comes from a province involved in a war, the policy of which is the subject of vehement controversy at home; still farther, when it is remembered that this province is the *corpus vile* on which the Prime Minister has chosen to try his unconstitutional theories of imperialism, it becomes impossible to rest content with the conventional reply of the Government. We are glad to observe, therefore, that Mr. Dillwyn has given notice that on May 13 he will move a resolution on the subject. The terms of his motion are as follows:—"That the direct interference of the Sovereign in the foreign policy of this country is not in accordance with constitutional usage, as now understood and settled; and is moreover calculated to impair the privileges of this House by unduly augmenting the powers of the Government, and enabling them under cover of such personal interposition to withdraw from the cognisance and control of this House important matters relating to policy and expenditure, properly within the scope of its powers and privileges."

It should be observed that the issue raised does not lie between the Sovereign and the nation, but between the Ministry and the House of Commons. And it is precisely for the avoidance of any attempt to throw personal responsibility upon the Sovereign that it is most important this issue should be settled in a constitutional sense. Consider what is meant

by the maxim that "the king can do no wrong." It involves no doctrine of personal infallibility. What it means is that every public act, or every act done by the monarch as supreme governor of the country, is done by the advice of a responsible Minister, upon whom, if any mistake is made, the penalty must fall. On this constitutional principle no Minister can plead the personal will of the Sovereign as an excuse for doing, or permitting to be done, anything contrary to the legally declared opinion of the nation. The obvious reply to such an excuse is that he had the option of resigning his office, and that he ought to have declined the responsibility of carrying on the Government unless his advice were taken. It ought surely to be superfluous at this time of day to insist upon the enormous importance of this constitutional principle, combining as it does the maximum of popular freedom with the minimum of danger to the permanent machinery of Government. But the present generation has had no experience of the difficulty with which such a solution was arrived at. The union of order and liberty seems so much a matter of course, that there is no sufficient appreciation of the risk involved in tampering with the arrangement on which it rests. If the public are in a valiant mood, all they want is to see a spirited tone of defiance adopted in our foreign policy. Whether that policy is advised by Ministers or imposed by the Sovereign seems of little consequence. But those who are more thoughtfully loyal to Constitutional order cannot help reflecting that if the personal influence of the Sovereign is to be used in advancing a popular policy, it may come to be used also in urging an unpopular policy as well. And though there might be no danger to popular liberties—for do we not all know that "Britons never will be slaves"?—yet there might be very serious danger to that continuity of government which is represented by the Crown. The sober Puritans of James II.'s reign might put to shame many degenerate Englishmen of these times. They would not receive even the precious gift of religious liberty from a royal prerogative that might afterwards be used in enforcing Popery. But their ideas of freedom sprang from sterner convictions of human responsibility than are fashionable in these times.

The fact that India has been chosen as the most favourable field for experiments in unconstitutional imperialism ought to awaken earnest attention. It does not follow that because India sends no members to Parliament, therefore personal rule is constitutional there. They were not royal conquerors who imposed the yoke of British dominion on that Eastern realm. They were the representatives—whether misguided or not is not now to the point—of British enterprise and commerce. And when, very properly, as we think, the government of such an important dependency was taken out of the hands of a company, there was no idea of making it over to the personal rule of the monarch. The English people are the true emperors of India; and the monarch is their representative there, just as much as in the exercise of supreme power at home. Not personal will or individual disposition should rule there. These, however excellent in one generation, are liable to lamentable changes in another. But the public opinion of England may, on the whole, be confidently expected to grow in intelligence and humanity from age to age. This is the power which ought to be supreme in India, until the people there are capable of self-government. It is only as the permanent im-

personation of this power, acting through responsible Ministers, that the Queen reigns from the Khyber Pass to Cape Comorin. And if this view be correct, the hundred-guinea telegram wants looking into.

## THE PROGRESS OF PRIESTCRAFT.

THE parish of Bothenhampton, in Dorset, has recently been the scene of a "special mission," in aid of which Ritualistic enthusiasm has been brought into play. Far be it from us to sneer at any secondary means legitimately used to convert sinners from the error of their ways. Such is not our desire. We trust we can always rejoice in the progress of righteousness whosoever may be its apostles, and however far their opinions may differ from ours in politics or metaphysics. But the same apostle who gave thanks that, whether through goodwill or envy, Christ was preached, also warned his followers not to let their good be evil spoken of, and to avoid the very appearance of evil. Now, the excellent intentions of the missionaries at Bothenhampton have, unfortunately, been ill spoken of. The cause of the evil report is familiar enough; but just on that account it needs more attention. The missionaries, it seems, have been circulating a book entitled "Help to Repentance," in the course of which the practice of auricular confession is strongly recommended. We have not seen the book, and therefore we do not intend to discuss it. But a lady who did see it, Mrs. Gundry, of Bridport, thought so badly of it that she wrote to the Bishop of Salisbury, begging him to exert his episcopal authority against its circulation by his clergy. Neither does the bishop appear to have liked the book, but at the same time he declined to interfere; partly, perhaps, because he thought that to do so would have the appearance of lording it over God's heritage, but partly, also, because he did not agree with Mrs. Gundry's chief ground of objection. The lady in her simplicity thought that confession to a priest was one of those vain and superstitious practices of Rome abjured by this country at the Reformation. Not so the bishop. He is of opinion that "the legitimate use of the ordinance of confession and absolution is a real part of the institution of the Christian Church, and most precious and useful in a generation such as that in which we live." There can be no doubt about the bishop's meaning. It is not the public confession and absolution provided for in the daily services to which he alludes. For he expressly says—"I cannot agree in thinking that the ordinance of confession is, in the Prayer Book, confined to sick people, or that it is proper that a third party should be present when it is used." The plainness of this reply is commendable, and we trust it may open the eyes of many waverers to the worthlessness of the guarantees for Protestantism supposed to be afforded in the Church as by law established. But the good people of Bothenhampton are not satisfied, and it is said that the subject is likely to occasion some excitement in the diocesan synod to be held on the 22nd or 23rd inst. It is not likely, however, that a diocesan or any other synod will settle the question.

It is reported that the Rector of Bothenhampton objects to Mrs. Gundry's interference on the ground that she is not an attendant of the church. For a similar reason he would object to our having any say on the matter. But the Rector of Bothenhampton forgets that he is not the minister of a free and Congregational



church complete within itself. His legal position, of which he is doubtless proud, makes all English people responsible for his doings, Mrs. Gundry and ourselves amongst the number. Even were this not so, all Christians would surely have a right to express their regret at a change for the worse in a sister Church. If the Wesleyans, for instance, were to enshrine the image of John Wesley as an object of adoration over their communion tables we are quite sure they would hear of it from the *Rock* and the *Record*. But, except in the way of criticism, outsiders would have no right to interfere. It would be for members of the society who felt themselves aggrieved to set the law in motion should they be so inclined, to decide on the consistency or otherwise of such a practice with the trusts on which Wesleyan chapel property is held. The case is very different with an Established Church. This professes to represent the religion of the nation, and we are a part of the nation. This absorbs public funds which might be devoted to other purposes; and, as having an interest in those funds, the whole public have a right to protest against the degradation of their uses. An Established Church claims to speak with authority based on law; and all subjects of the law may fairly resist the application of any such authority to the encouragement of practices subversive of the very ends for which law exists.

The law exists not merely to punish criminals and abate physical nuisances, but in the last result to promote national health and vigour by putting every man, so far as is consistent with impartial care for all, in a position as advantageous as possible for fulfilling the highest law of his being. This is not to be done by paying the expenses of every man's church, which would land us in spiritual chaos; but by setting his energies free in a healthy environment, in which case he will probably be able and willing to pay them himself. Now priestcraft is favourable neither to freedom of individual energy nor to a healthy social condition. And by priestcraft we mean, not merely priestly cunning, but, according to the sounder etymology of the word, the very profession and calling of a priest, the essence of his assumed office. The priest and the Christian minister are not mere varieties or species; they are entirely distinct genera. The priest of necessity has something miraculous in his official generation, his powers and his work. The Christian minister commends himself only by manifestation of the truth to every man's conscience in the sight of God. The priest stands between a man and his Maker. The Christian minister effaces himself that God may be all in all. The priest professes to work for men outside their own souls. The Christian minister can do nothing but by the Word of God which pierces to the thoughts and intents of the heart. No priesthood can exist but by imposing conditions on adherents subversive of true manhood. A Christian ministry has always, with few and doubtful exceptions, been on the side of democracy and freedom. Now it is because the confessional is the most powerful instrument priestcraft has ever wielded for the extension of its deadly domination that we protest against its permission in the Established Church. And we cannot help mournfully adding that the portentous growth of this abomination is a standing reproach to the religion of the day in Conformist and Nonconformist churches alike.

#### THE BULGARIAN PROBLEM.

THE Treaty of Berlin is now on its trial, and is apparently about to break down in its cardinal provision. The division between the two Bulgarias was the sole work of the Beaconsfield Cabinet. It was forced upon Russia, by means of a secret compact, as part of the bargain in the final settlement, and came as a startling revelation upon the Congress then assembled at Berlin. It will be remembered that the other Powers could only ac-

quiesce in the arrangement agreed upon between Russia and England, and that when the future organisation of Eastern Roumelia was discussed by the Plenipotentiaries, Lord Beaconsfield would listen to no contingent safeguards, and the suggestion of Count Andrassy, that when the time came for the evacuation of that province by Russia, the propriety of occupying it for a time by a mixed contingent of European troops instead of by the forces of the Sultan was brusquely put aside.

The transaction was then and since proclaimed by the supporters of the Government to be a master-stroke of statesmanship. British firmness, we were told, had preserved for the Turks a substantial part of their European Empire. The frontier, which according to the San Stefano Treaty was to begin at Adrianople, was, by the good management and firmness of Lord Beaconsfield, advanced to the Balkan range, to the south of which there would be, it is true, an autonomous State, but it would be a principality governed by a governor nominated by the Porte, paying tribute to the Sultan, and garrisoned by Ottoman troops. In this way Russia would be checkmated and robbed of her intended prey, and Turkey rehabilitated. On the 3rd of May, 1879, Russia would have to retire to the north of the Balkans, and European Turkey up to that limit be saved from the clutches of its hereditary foe.

This settlement, which was insisted upon for the benefit of Turkey, and in order to erect a firm barrier against Russian ambition has turned out to be, as was predicted, a political *fiasco*. It has had two fatal results. It not only fed the Porte with false hopes, but obliged it to keep up, in view of future contingencies, an immense army which it could not afford. Further, it utterly ignored the wishes of the population whose interests were at stake. Nine months have elapsed, and what do we see? The Sultan, for whose advantage this transaction was arranged, in a bankrupt condition, and the Empire of which he is the nominal head more entirely than ever before the prey of anarchy and misgovernment. His Government—if such it may be called—drifts along without resources, which have long since been eaten up, unable to obtain money because the Porte will not, or dare not, agree to such conditions as will rescue the finances of the Empire from the hands of corrupt and greedy pashas, while all this time a huge army is maintained at a cost which entirely precludes a wholesome reorganisation of the State. In fact the boasted far-seeing sagacity of the British Government has kept the Eastern Question and all its attendant evils and miseries open for another nine months.

All this, it is said, is the result of the craft and intrigues of Russia. It is that restless and faithless Power which has evaded its treaty obligations and made their fulfilment impossible. But surely those who guided the deliberations of the Berlin Congress should have foreseen what was likely to be the outcome of their fantastic decisions! Everyone else saw that to leave Russia in peaceable occupation of Roumelia for nine months was to give her the opportunity of frustrating the intentions of Europe. No doubt Prince Dondoukoff and his subordinates have spared no effort to organise and incite the Bulgarian population against a return of the Turks, and in favour of a union with Bulgaria. That they have done it effectually is because they had favourable materials to work upon. Is it likely that the Bulgarians of that region will ever forget the frightful massacres of 1876? Within one month of the time fixed for the evacuation of the province, Europe has become alive to the fact that it will be impossible for the Sultan's troops to re-enter Roumelia without the outbreak of a formidable insurrection, and that the grand provision of the Treaty of Berlin cannot be carried into effect without sanguinary conflicts.

From time to time during the last three months our Government have been proclaiming that that treaty *must* be observed in all its integrity. This resolution has suddenly collapsed, and the Berlin arrangement falls to the ground when the time has come for it to be put in force.

Lords Beaconsfield and Salisbury have, however reluctantly, come to the conclusion, which less biased observers have long foreseen, that it will be no settlement but a fearful reopening of the Eastern Question to let loose once more hordes of Bashi-Bazouks and Turkish ruffians of every description upon the rebellious inhabitants of Roumelia by way of asserting the rights of the Porte. As is usual with weak and pretentious statesmen, a compromise is proposed which will surrender the principle at issue while it prolongs the evil of the situation. The result of the negotiations that have been going on for the last few weeks is that all the Powers are agreed as to the absolute necessity, on the retirement of the Russians, that Europe must collectively undertake to organise Roumelia and maintain order in the Principality. The proposal under consideration is that the authority of the International Commission shall be prolonged for a year, during which period the Principality will be occupied by a mixed body of some 15,000 troops, to which Russia, Austria, England, and perhaps Turkey, will furnish contingents. The obstacles to such an arrangement are great, as is manifest from the very cautious statement made by the Chancellor of the Exchequer on Monday night. It seems that Germany, France, and Italy, while giving a formal sanction to the plan, decline any material aid in carrying it out, and that serious difficulty has arisen in settling the details.

If, however, this notable compromise can be carried into effect—and something of the kind must be tried unless the union of the two Bulgarias is to be at once acquiesced in—the ultimate result can easily be foreseen. Our Government, indeed, are understood to agree to it only on two conditions—first, that Turkey shall be allowed to furnish the same number of troops as the other Powers; and, secondly, that the treaty right accorded to the Porte shall be fully maintained. Of course this last stipulation is nothing more than a vain formality. In a short time, if the plan be ultimately accepted, Roumelia will be organised, and the population will have settled down under the Constitution elaborated by the International Commission, and have provided for their own defence. A year hence the admission of Turkish garrisons will be less practical than now. Keep them out now, and they will be excluded for all time. The Powers will eventually be as little able to prevent the amalgamation of the two communities on either side of the Balkans as they were to frustrate the union of Moldavia and Wallachia, and the Roumelians, after having been for some time under the ægis of Europe, will be weaned from dependence upon Russia. But all this will have come about it spite of the utmost efforts of the British Government to prevent it; and if, as seems now likely, these important provinces are finally rescued from Turkish domination and formed into a powerful and independent Christian State, they will owe no more thanks to our Tory statesmen than did the Italian duchies when they were struggling for that Italian unity which was eventually achieved.

#### SIR STAFFORD NORTHCOOTE'S BUDGET.

THE financial statement made by the Chancellor of the Exchequer last Thursday was remarkable alike for its simplicity and significance. The right hon. member had some difficulty in eking out an hour with the story he had to tell, and, as though a general election "loomed in the distance," he threw all present responsibilities on the future. The House of Commons could hardly fail to be relieved at the announcement that there was to be no immediate increase of taxation, and Conservative members will be able to congratulate their constituents that, though there is a heavy national bill to be met some time or other, it has been indefinitely renewed.

It is not many years since seventy millions was thought to be the outside limit to which our national expenditure ought to extend. All this is a thing of the past. Imperialism and



economy cannot consort together; and as finance is dependent on policy, we must fain put up with a lavish outlay in trying to thwart the aims of Russia and carry on two or three wars in different parts of the world. On Thursday the Chancellor of the Exchequer set down the expenditure of the past year at 85,407,000*l.*—that is to say, the enormous sum of 4,388,000*l.* above the estimate given in April, 1878. Of course it may be said that there were unavoidable supplementary estimates, and that no one could then foresee that before the financial year had closed we should have an Afghan and Zulu war on hand. But with this recent experience, what reliance is to be placed on Sir Stafford's estimates for the ensuing year? He told the House of Commons that he expected a revenue of 83,055,000*l.*, and seeing that—thanks to a great extent to the enormous withdrawals of tea from bond in anticipation of the Budget—the amount realised for 1878-9 was only 114,028*l.* short of his anticipations, his forecast in this direction may prove to be correct. By putting down the probable expenditure at 81,153,573*l.* the Chancellor of the Exchequer shows upon paper a nominal surplus of 1,901,427*l.*, upon the strength of which he proposes to go on as we are, without any increase of taxation. He must indeed be a sanguine man who supposes that this surplus of (in round numbers) two millions will not be more than swallowed up in supplementary estimates for the cost of military operations in Afghanistan and South Africa, to say nothing of possible warlike outlays in connection with Burmah and Egypt, and the sending of a considerable force as a contingent to occupy Roumelia. As already stated, the additional expenditure for last year exceeded the estimate by 4,388,000*l.* Is there sufficient reason to expect that there will not be an equal excess by next April? We fear not. Nevertheless, it is proposed to carry forward the great deficit of last year without providing for its extinction, or in any way to reduce the unprecedented amount of floating debts. Sir Stafford truly remarks that he has no inclination to "heroic finance," and when his Budget comes to be discussed after the Easter recess, he will no doubt be challenged to show that his financial policy is safe and honest. We shall be much surprised if the Liberal leaders most versed in such matters are not able to show that it is reckless and unprovident beyond all recent experience.

It may be that before the country has to settle the enormous bill which the Government have run up, and have postponed for another year, they will appeal to the country, and claim a renewal of confidence on the ground that they have spared the electorate a further increase of taxation. Such a device is, we hope, too transparent to succeed. It is not merely increased burdens that the people deprecate, but the chronic unsettlement of foreign affairs, which aggravates the depression of trade and checks all tendency to a revival. No doubt it is a clever thing from a party point of view for the Conservatives to have entered upon power with a large surplus and to bequeath to their successor an enormous and embarrassing deficit. But the country is hardly likely to look at the matter through Tory spectacles. It has no substantial reason to look back upon the Beaconsfield régime of the last five years with aught but disappointment and weariness. Sir Stafford Northcote's attempt to make things look pleasant has overshot the mark, and it is safe to predict that the Government will be the deserved victims of their financial recklessness.

#### THE LATE ANDREW CAREY FULLER.

In our obituary column this week will be found the record of a death which a large number of our readers will read with peculiar sympathy and pain. Mr. Andrew Carey Fuller, long known as a representative of the Liberation Society, especially in Scotland, died on Wednesday last at his residence in Islington, at the age of fifty-five years.

Mr. Fuller was the grandson of the Rev. Andrew Fuller, the celebrated theologian of the Baptist denomination, and the son of another venerable Andrew Fuller, a minister of the same denomination, now residing, in the eightieth year of his age,

at Wolverhampton. Previous to our friend's death there were four generations of Andrew Fullers co-existent—the father just referred to, Mr. Fuller himself, and his own son and grandson.

Mr. Fuller was born in 1824, and in early life, and for many years, was a public school-teacher, first at Kettering and afterwards at Merthyr Tydvil. Fourteen years ago he was appointed one of the agents of the Liberation Society, in which position he gained a special and peculiar influence. In Scotland more particularly he made an impression in favour of the Society, which is well remembered, leaving there also, as elsewhere, many attached personal friends. He preached and lectured constantly in Scotland, and in the conscientious desire to discharge all his duty, and probably more than his duty, he perhaps laid the seeds of the painful disease from which he has died. Mr. Fuller had a rare and intimate knowledge and ripe judgment as to Scottish ecclesiastical questions, which could always be appealed to with confidence. One or two of the Scottish tracts of the Liberation Society were also written by him—notably a most valuable one on "Teinds."

It is about seven years, we believe, since the disease of the heart, complicated by another painful disease, from which Mr. Fuller died, was found to be making fatal progress, and he therefore became disqualified for active agency work. Thereafter, he attended to some of that multifarious book-work and correspondence which are always connected with a large and active public organisation. He did this sometimes in the greatest pain, and often against remonstrance; but he did it faithfully unto the end. His sufferings for years were intense, often agonising, but they were borne with exemplary and cheerful patience—no sign of irritation, no complaint ever passing his lips. This was the outcome of a character of singular sweetness and patience, to which was superadded a Divine love and trust. We should judge that, although Mr. Fuller held his principles with unflinching firmness, he never made an enemy—nay, probably it never occurred to anyone to express a feeling or think a thought against him. He had the rare attribute of that fine purity from which all that is evil drops off and shrinks away. A more lovable man has rarely lived.

The remains of Mr. Fuller were interred in Abney Park Cemetery yesterday (Tuesday) morning. In addition to the relatives who followed to his grave, Mr. J. Carvell Williams also attended, as representing the Executive Committee of the Liberation Society. At the cemetery were also assembled Mr. A. H. Haggis, a member of the same committee, with Mr. Sydney Robjohns, Mr. H. Skeats, Mr. George Kearley, Mr. John Fisher, Mr. J. E. Ashley, and Mr. John Loader. The service was read by the Rev. Harris Crassweller, formerly minister at the Cross-street Baptist Church, Islington, of which, for many years, Mr. Fuller had been a member.

The Executive Committee of the Liberation Society passed the following resolution relating to Mr. Fuller at its meeting on Monday:—

The Committee have received with deep regret information of the decease, after a long illness, of Mr. Andrew Carey Fuller, one of the Society's agents. They desire to place on record their high sense of the fidelity and perseverance which characterised his services during a period of fourteen years; and their high appreciation of his intelligent and thoughtful advocacy of the Society's principles, especially in connection with its operations in Scotland. They further desire to convey to his sorrowing widow and relations an expression of their sincere sympathy with them in their bereavement.

#### MR. GEORGE SMITH, OF COALVILLE.

We are often told that one-half the world does not know how the other half lives. And sometimes, perhaps, it is as well that they should not; the knowledge might benefit neither half. But more frequently the ignorance in which men live of each others' life is both the fruit and the occasion of selfishness. It is not only by intention, but through neglect, that "man's inhumanity to man makes countless myriads mourn." Only lift the veil and let men, even when they are not over-sensitive, see the wrongs that are endured by their fellows, and hearts and hands will be found ready to haste to the rescue. This is what Mr. George Smith, of Coalville, did many years ago with reference to the brickyards of England. And after encountering much incredulity and opposition, he had the satisfaction of seeing the Brickyards Act passed in 1871. In an address which was presented to him on the occasion, signed by many members of both Houses of Parliament, with a purse of 100*l.*, and a piece of plate, we read:—"In bringing about this result singlehanded, you have succeeded in awakening the conscience of our Legislature to a frightful

evil, and at length you have the satisfaction of seeing this evil largely ameliorated by legislative enactments in the extension of the principle of the Factory Acts to all the brickfields in the kingdom."

This was all very well. But it could not have been known at that time that Mr. Smith, in prosecuting this noble work, had sacrificed an appointment worth 450*l.* per annum. Nothing daunted, however, seeking his reward only in his work and in the approval of the Great Master, Mr. Smith persevered in the course of practical philanthropy to which Providence seemed to call him. In 1875 he published a pamphlet on "Our Canal Population," in which he lifted the veil off another class of which the world practically knew nothing. "There are in this country," he told the world, "over 100,000 men, women, and children, living and floating on our rivers and canals, in a state of wretchedness, misery, immorality, cruelty, and evil training that carries peril with it." This pamphlet is now republished, with letters, documents, and facts relating to the history of the legislation which grew out of its publication. Mr. Smith makes no pretence to author-craft or fine writing. But his blunt, outspoken, and unvarnished story, needs only to be read to produce a deeper impression than could be produced by any amount of fine writing. There are in the United Kingdom 4,710 miles of canal and river navigation. In this navigation there are over 25,000 boats, "carrying human beings of all ages, together with filth, mud, manure, and the refuse of our large towns." Some of the cabins are models of neatness; but others, by far the greater part, are the most filthy holes imaginable. "In the boat-cabins—'hell holes' as some of the women call them—people of all ages live day and night. Fathers, mothers, sisters, and brothers, sleep in the same bed and at the same time."

In 1877 a Canal Boats Act was passed, and it came into operation on the 30th of June, 1878. The time is too short to judge of its efficiency. But signs are not wanting that it needs means of enforcement, for which it has not made provision. And Mr. Smith must not go to sleep. Meantime it is satisfactory to find that a committee has been formed, under the presidency of Lord Aberdare, who, as Home Secretary, carried the Brickyards Act in 1871, to raise a fund by which this good man shall be enabled to persevere in his task. Let our fireside philanthropists now prove, that they appreciate those who expose themselves to all manner of adverse winds and weathers in doing good to their fellow-creatures. We cannot afford to endure the disgrace of letting Mr. Smith and his family suffer want, through their self-sacrificing zeal on behalf of those whose condition is, to use his own words, a blot on our English escutcheon.

The late Elihu Burritt left about 8,000 dollars worth of property, to be divided among relatives, the American Peace Society of Boston, the New Britain Agricultural Society, and Burritt Chapel. The last section of his will is as follows:—"Having thus disposed of the property which a kind Providence has put in my possession in a way which I hope may testify my gratitude for such a gift, I bequeath to this, my native town (New Britain), the undying affection of a son who held its esteem and special token of consideration above all the honour which he received elsewhere."

At the first annual meeting of the London Houses and Land Investment Association (Limited), held on the 31st ult., the reports stating that the first issue of shares had been completed, and that the association had acquired several eligible properties amounting to 25,165*l.*, and that in a short time this sum would be raised to 40,000*l.*, were adopted. A dividend at the rate of 5 per cent. previously paid was approved, and the balance of profit, equal to two per cent., was carried to reserve, and invested in Consols.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN CONSUMPTION.—The extraordinary virtues of Dr. de Jongh's Cod Liver Oil in Consumption, and its vast superiority over every other kind, are now fully established. Administered in time, and steadily persevered in, it has not only the power of subduing all disposition to Phthisis, but of arresting the development of tubercles; or, when the disease has advanced to the developed form, it has accomplished in numerous instances a complete cure. Dr. Nedley, Physician to the Lord-Lieutenant of Ireland, writes:—"Of all the preparations of that valuable remedial agent, Cod Liver Oil, the most uniformly pure, the most palatable, and the most easily retained by the stomach, is Dr. de Jongh's Light-Brown Oil. I have habitually prescribed Dr. de Jongh's Cod Liver Oil in cases of Pulmonary Consumption, with very beneficial results, and I can confidently recommend it as the most efficacious kind." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2*s.* 6*d.*; pints, 4*s.* 9*d.*; quarts, 9*s.*; with his stamp and signature, and the signature of his sole consignees on the capsule, and the label under wrapper, by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]



## Literature.

## "LECTURES ON FRENCH POETS."

We confess to having been guilty of the innocent enormity of reading the last of these lectures first. We fancy, too, that this is the natural order in which they should be read; though, for merely popular purposes, Mr. Pollock is no doubt right in his arrangement. But then he has a definite purpose, which is only brought out clearly in the last lecture. He aims at proving that the distinction of classic and romantic in French as in other literature, is a mere refinement of criticism, and that both alike, when carried to their full limit, pass into the very same form of error—the destruction of simplicity and naturalness. "Surely," he says, "it is as absurd to contend that there should be no rules at all in poetry as to contend that it should be absolutely controlled by one or two narrow regulations. Each theory carried logically to its end lands us in what is ludicrous. The upholders of the classical school were for preserving the unities at all costs. That was the one important thing. But every important classical play that was ever written broke through the unities as a matter of fact, because events which occupied two or three hours on the stage were to be supposed by the spectators to occupy twenty-four. What was this but romanticism? Again, in the plays of the romantic school which headed the van of the insurrection against classicism, all the characters expressed themselves in verse. What is this but classical?"

Mr. Pollock analyses *Hernani* with great critical acumen, as well as several other plays, making some points very clearly indeed in favour of his main idea. When we turn to the beginning of the volume, and read on, we do not find him always so discerning or so self-consistent. The author gives us a very good but slight sketch of Béranger, telling some fair anecdotes; he is inclined to make little of the looseness pervading many of the songs, or indeed to justify it; and does not on the whole seem to us to have penetrated very deeply into the secret of the French Shakespeare. The lecture, indeed, seems something like an expansion of some well-known remarks of Goethe to Ebermann, with well-chosen illustrations. Our critic is much better on Alfred de Musset, though really we must confess that at present it appears to us that English criticism of De Musset is at once too eulogistic and too analytical. To follow him far is not to tread on the purest road; for, whatever else may be said of it, his art expressed him very faithfully in the "two men" of which Mr. Pollock well observes that he was compounded. But after Mr. Henry James, Mr. George Saintsbury, and others, the subject already begins to suggest an over-wrought topic. Of course, as Mr. Henry James said, we ought to try to understand before giving judgment on any writer; but claims to attention vary, and as Mr. Bailey says in "Festus," "there are degrees in this, as everything, by God's will." However, to show how cunningly Mr. Pollock can catch at anything that yields countenance to his theory of the needful marriage of romantic and classical, we may quote this passage:—

In an article in the *Revue des Deux Mondes*, written concerning Rachel's performances, the poet pointed out that the war between classicism and romanticism could never end in an absolutely definite victory for either school, nor was it desirable that it should be so. "It was time," he said, "for a third school, which should unite the merits of each." It will, probably, have struck many who were ignorant of this article until the publication of M. Paul de Musset's book that this happy combination of two schools was one of the most striking characteristics of Musset's own plays. "*Les Caprices de Marianne*," as originally played on the stage, with trifling alteration of the author's first arrangement, happens to preserve the classical unities; but that is a minor matter compared with the artist-grafting of the modern development of passion and action on the spirit which gives grandeur to many plays of the classical school. From the very first the reader or spectator is made conscious in some indefinable way, through all the animation and wit of the dialogue, that there is in the background a grim fate waiting, ready at the proper moment to overtake with its horror the hapless *Otello* as well as the melancholy *Celio*. In these two men we have, as has been well said, the two opposing forces of Musset's own nature personified. The speech of *Celio* in the first scene is of the very essence of despair and of tenderness.

Mr. Pollock is throughout good on the mingled elements of despair and tenderness in Musset, illustrating them even by anecdotes of precocious sayings and acts which somehow recall, by a quaint kind of contrast, the childish dreams and sublimity of De Quincey. And this, oddly enough, leads us to say that it is the defect—the sole defect we had almost said

—in Musset of one element prominent in De Quincey's childish dreams that emphasises the fact that Musset was a phenomenon in the abnormal development of self-conscious morbidity, and his power to transform everything he touched to his own likeness. Mr. Pollock might have done this point more justice, as we think he would almost have been compelled to do had he ever seen (as we believe he never did see) that translation of De Quincey's "Opium Eater," with the altogether alien importation of De Musset's own variations drawn from dissecting-rooms of several kinds!

After Mr. Robert Buchanan's and Mr. Roden Noel's powerful criticisms of Victor Hugo, Mr. Pollock is still worth reading. If he has not the bold strength of either of these critics, he is clear and discerning, and has some incisive and suggestive things to say. It is much to his credit that he is most satisfactory on the subject which, from its wide range and Titanic style of conception of utterance, was the most difficult to treat.

## WALLER AND GEBHARDT ON THE APOCALYPSE.

We always feel that we need to gird ourselves as for a task, when an octavo on the Apocalypse is put into our hands. And here are two octavos—as different from each other in style and structure as they can well be. We are bound to grapple with them—so we put away all murmuring, and perform our task as pleasantly as is possible for us. Let it not be imagined, however, that we hold the Apocalypse in light esteem, or disparage the endeavour to understand it. But we find drawn to this book, as by fascination, a class of men the least fitted to deal with its mysteries, men who lose what little common-sense they possess the moment they approach its visions and symbols.

We cannot say that Mr. Waller's preface prepossessed us favourably. In one thing we agree with him thoroughly—his implicit acceptance of the supernatural. "There is another subject," he says, "which is perplexing the scientific mind—the belief in the supernatural. In some of those minds which are familiar with scientific phenomena, and which have been so successful in tracing the connection between cause and effect, there is a suspicion that events which have been spoken of as miracles may in due time be discovered to be the effects of law, as distinct from supernatural interposition. Their success in driving theologians from some opinions on scientific subjects encourages the belief that a further success may attend like efforts. It is not our purpose to argue this subject, so ably dealt with by others; but simply to point to this Book of Revelation as in itself an evidence of the supernatural."

But we have to rub our eyes as we read the long sentence which follows:—"What if this book, which has hitherto been a literary puzzle, becomes to us, through God's mercy, a sublime and luminous revelation, complete in all its parts, which are woven together in wondrous harmony, giving us glimpses of intelligent souls in their pre-existing state under the throne of God, thence issuing to enter into flesh [the italics are ours], so giving birth to all the unfolding experiences of time in this world of trial, until each in their own order finally emerges in a perfected and exalted state of glory before the throne of God, where all bear witness to the love and redeeming power of Christ; thus manifesting that the testimony of Jesus is the spirit of prophecy."

Some men are bold in the avowal of opinions in proportion to the slenderness of the evidence with which they are prepared to sustain them; and some, through sheer ignorance of unseen difficulties which their opinions involve, and of the grounds on which they are rejected by others. Whatever be the cause, whether knowledge or ignorance, there is no lack of boldness in Mr. Waller's avowals; but with boldness there is the true prevalent unfairness of controversialists, which leads them to represent the opinions from which they dissent in an invidious and repulsive form, which those who hold them would repudiate. Thus:—"One of the stereotyped religious dogmas which has of late wounded the moral sense, is that which teaches us to believe that God has brought responsible beings into existence, and so conditioned that existence that they may go to never-ending damnation; that out of the myriads created, only a few shall be saved [!]"—and they a few

who have been specially favoured. The writer of this commentary has treated this question in his essay, "The Unfoldings of Christian Hope"; and has shown out of the Scriptures that there is indeed a terrible retribution in the future to the sinner who dies in an unpardoned state, 'but that whatever be the sinner's doom in ages to come, still that all punishment is remedial, and will in due time result in the restoration of all fallen spirits, whether of angels or of men.'

We do not ask how much of truth or error there is in this statement. But we are eager to ascertain the grounds on which Mr. Waller believes that a true rendering of the Apocalypse will settle the great and painful questions on which he pronounces so dogmatic a judgment. At first we are favourably impressed. And not a few of his brief sentences on the epistles to the seven churches in Asia make our heart glow with something like a holy fire. The following words are very true and suggestive:—

A most critical time in the fortunes of the Church had now arrived. Christ had not only gone away, but His apostles, with the exception of St. John, had been removed to their rest. The Jewish opposition to the faith, to encounter which had been the special work of St. Paul, and which, in the main, he had so successfully resisted, still lingered to cause trouble; but now the special danger of the Church was from its wide contact with the heathen world—from those corruptions of faith and morals introduced by the multitudes of Gentiles enrolling themselves under the banner of Christ. The crisis was a fearful one. Special aid was needed, and that aid came.

With much that follows we sympathise, from much we differ. On the fiftieth page we come to what we may call the *πρωτος ψευδος* of Mr. Waller's commentary—

"In the midst of the throne and round about the throne were four living creatures full of eyes before and behind" (iv. 6). "What emblems are these? They appear again and again in the Apocalypse, and the fundamental truth of the whole book may lie concealed in the mystery. What can they signify? Is there any link of connection between them and man? Who are they? They are distinct from the elders, and we cannot conceive of them as forming any part of the redeemed from among men. They are not the angels. To our apprehension they are the reservoirs of life, the aggregates of pre-existing souls [the italics are the author's] which go forth from God and enter into flesh, and then become capable of a higher existence as the redeemed of the Lord. If this be so, then in the midst of the throne of God we see the rudimentary state of intelligent life, the lowest form in which God hath made it, and on the thrones round about His own throne, on which are seated the four-and-twenty elders, we see in contrast the highest glory to which He has raised those whom he hath thus called into being."

Need we go farther? Our author would say we are bound to examine the grounds on which he rests the interpretation which startles us. And we do. But we honestly think that it would be a waste of pains on our part, and of time on the part of the reader, were we to "unfold" and discuss it. We persevere till we reach the one hundred and tenth page, and we find so much that is fanciful, far-fetched, and forced, so many interpretations which, to our judgment, are self-condemned, that we excuse ourselves from proceeding farther. That the "four living creatures" of the Apocalyptic vision are the protoplasm whence our human spirits have sprung, will require better evidence than Mr. Waller has been able to produce.

Pastor Gebhardt's book is of an entirely different order. It is a book of genuine learning, though hard to read and digest. It has all the cumbersomeness and roundaboutness which we associate, only too justly, with German authorship, and which greatly detracts from the practical value of its productions. By processes of his own, Pastor Gebhardt has reached the conclusion that both the fourth Gospel and the Apocalypse came from the pen of the Apostle John. On one point he goes with Volkmar and other Rationalists, namely, that the Apocalypse was written, not in the reign of Domitian, as ancient tradition says, but in the time of Galba, toward the end of the year 68, or early in the following year. This has now become a common opinion, and would be a very harmless one but for the miserably inadequate ground on which it rests and some of the difficulties which it entails. "There can be no doubt that the author declares the contents of the book to be a revelation received from God through Christ; and, since the assertion that this is only a literary form falls to the ground with the untenable hypothesis of a pseudo-John, that he himself so regarded it. But on the other hand the author must have erred when he expected that in a short time Nero, as the Antichrist, would return from Hades, and that his appearance would bring the end. Instead of [he proceeds], as is most commonly done, denying either side of this contradiction, the only just course seems to me to be to endeavour to reconcile both sides." We are prepared to maintain that the contradiction is not in the book, but in the interpretation; and, further, that if the contradiction is in the book, no subtlety will suffice to reconcile it.

\* *The Apocalypse Viewed under the Light of the Unfolding Ages and the Restoration of all Things.* By CHARLES B. WALLER, M.A., Vicar of Woodford Bridge, Essex. (London: C. Kegan Paul and Co.)

*The Doctrine of the Apocalypse, and its Relation to the Doctrine of the Gospel and Epistles of John.* By PASTOR HERMANN GEBHARDT. Translated from the German by the Rev. JOHN JEFFERSON. (Edinburgh: T. and T. Clark.)

\* *Lectures on French Poets, delivered at the Royal Institution.* By WALTER HERBERT POLLOCK. (C. Kegan Paul and Co.)



The fact we have to deal with on the one hand is this, as stated by Gebhardt, that the author of the Apocalypse declares the contents of the book to be a revelation received from God through Christ. The supposed error which has to be reconciled with this fact is found in Chap. xvii. 10—"There are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space, &c." With v. 8, "the beast that thou sawest was and is not; and shall ascend out of the bottomless pit, and go into perdition, &c." Interpreting this passage, Gebhardt, following Bleek, who is ranked with "believers," and pronounced Rationalistic writers, says, the Apostle "expected that in a short time Nero, as the Antichrist, would return from Hades, and that his appearance would bring the end." But in this expectation he erred. But seeing that the vision contained in this seventeenth chapter is part of the revelation which our author believes the Apostle received from God through Christ, would it not be more reverent to suspect that the interpretation put upon it is an "error"? Or, reverence apart, is not the fact that Nero did not return from Hades conclusive proof that the interpretation is wrong? It is not necessary for our purpose to examine the various interpretations that have been given of this seventeenth chapter, and to demonstrate that one is right and all the others wrong. It is enough to protest against selecting one, and that one than which few could be more imaginative, and on the strength of this arbitrary selection, to pronounce either the "revelation from God," or the human recorder of that revelation, in error. It is in this way that multitudinous "contradictions" are manufactured, and the Book of God made responsible for what are only the perversities or weaknesses of man.

We have not left ourselves space to give any detailed account of Gebhardt's work. It is divided into three parts:—I. More Remote Presuppositions. II. Nearer Presuppositions. III. Prophecy. We have then a hundred pages devoted to the "Relation between the Doctrine of the Apocalypse and the Doctrine of the Gospel and the Epistles of John." Under the "More Remote Presuppositions" the author includes God, Angels, Heaven, the Devil, the Abyss, and the Earth and its inhabitants. Under "Nearer Presuppositions" he includes Christ, His person and work, the Spirit, the Gospel, the Saints and their works, and the Churches. On all these subjects the patient student will find much that is worth pondering. We commend to such a student especially—and here his patience will not be so much tried—the author's discussion of the "Relation between the Doctrine of the Apocalypse and of the Gospel and Epistles of John." There are even here some things from which we personally dissent. But it is difficult to rise from the perusal of this part of the work without assenting to Gebhardt's conclusion that "if the relation discovered to exist between the doctrine of the two is not to remain an insoluble enigma, we must acknowledge that the author of the Apocalypse is also the author of the Gospel and the Epistles—and that the author is the Apostle John."

#### FASHIONS OF THE DAY.\*

It is a service done to all knowledge when an intelligent and able man will boldly challenge the accuracy of some all-potent public opinions. There are so few who think for themselves, and there are so many who do nothing but swim with the stream wherever it may lead to, that if some persons, such as Mr. Constable, did not now and then come forward, the human mind would lose all independence. Even Mr. Hampden, of flat earth notoriety, although as concerns himself he was unfortunately wrong, has done service by having it shown in the simplest way how the earth can be proved to be round. Our minority of opponents to popular opinion have, however, their faults. One is an amazing, egotistic, self-confident assurance. Another is a singular tendency to indulge in irony and sarcasm. There is not much of either of these in Mr. Constable. Indeed, his occupations as a country squire, preserving game, hunting foxes, breeding horses, felling trees, and "glorying in mangel-wurzel," would naturally keep him from some of the vices of the literary reformer pure and simple. There is a fresh breeze throughout his whole book, a wholesome spirit of truthfulness, and, withal, as he says of a wise man, he "values wisdom wherever he finds it."

In a former book Mr. Constable made mortal enemies of the medicine men, which by the bye, it is not very difficult to do. He will probably increase their enmity by his present work.

\* *Fashions of the Day in Medicine and Science.* By H. STRICKLAND CONSTABLE. (Leng and Co., Hull.)

Once more he attacks, and with vigour, the practice of vaccination. At the commencement of his fresh attack we have the following:—

Of those who died of small-pox during the last epidemic, more than eighty out of every hundred had been vaccinated. Any man whose opinions are under the influence of reason, on learning this of course at once says, "Then there is an end to vaccination. It is a failure." But he is wrong. The doctors go on cow-poxing just the same as before. The knowledge of the failure has not made the slightest difference. "Then the doctors," he will say, "must be a stupid, uncultured, and reasonless class of men." Again he will be wrong. The doctors are as intelligent, as cultured, and as educated a class of men as any other. The mistake is in supposing the world to be ruled by reason, when in fact it is ruled by nothing of the kind.

A great deal—and a great deal that is sensible—is said upon this subject, and whatever may be the opinion—subject to revision or not—of the reader, he will find some matter here which should make him pause and think. We do not say that he will alter his opinion, but we say that he will find some reasons to alter it, which, however, may not predominate over better reasons to the contrary.

Our scientific men come in for their share of criticism from Mr. Constable. He is not at all afraid of attacking any of them. Professor Tyndall, for instance, has a theory as to the origin of disease, but our author discovers that Dr. Lionel Beale's theory is the exact opposite, while Liebig believes in neither of these theories. We quote the following on the subject:—

In the matter of free agency no one seems more confused than Professor Tyndall. His inconsistencies and rapid transitions are very curious. In one of his lectures he teaches us, like Mr. Huxley, that men are all mere automatons, without free agency. Scarcely has he uttered this but he holds an imaginary conversation with a criminal who, with logic very superior to that of the professor, has said, "If I am an automaton it must be wrong to hang me for doing what I could not help doing." To which Professor Tyndall answers, that "Society is determined that such men as you shall not enjoy liberty of evil action." Then men have liberty or freedom of will, and can act in a particular way when they are determined to do so. Now, which does the professor mean? His gymnastic feats succeed each other so quickly that one cannot depend on him for two pages together. Still each feat, taken by itself, is charming, and his demonstration at Birmingham that he was an automaton, without any power of spontaneous action, was simply beautiful. A sort of superior kind of clockwork he made himself out to be. And yet when one comes to think about it, it hardly can be clockwork. Clocks work in a uniform manner. If we look at a clock for ten minutes we know what it will do the next ten minutes. But if we listen to Professor Tyndall for ten minutes we do not in the least know what he will say the next ten minutes. But, perhaps, instead of a clock he is like Mr. Max Adeler's patent automaton combination step-ladder, which, though irregular in its working, was irregular in a regular way.

Now for Mr. Mill:—

About motives for conduct, Mr. Mill's doctrines are:—

- (1.) That pleasure is the only possible object of desire.
- (2.) That men can desire things independently of the pleasure they give them.

About actions, Mr. Mill says:

- (1.) That no actions can be disinterested.
- (2.) That disinterested actions must be adopted as the rule of life, if life is to be worth anything.

Mr. Mill also maintains:—

- (1.) That it is impossible to desire anything but our own interest.
  - (2.) That it is possible to be disinterested.
- About the grounds for our convictions, Mr. Mill holds that the intuitive certainty, that good is good, and the intuitive certainty, that two things that are equal to the same things are equal to one another, are each of them without foundation. Still they are both respectable intuitions, and one as good as the other.

What can we conclude but that Mr. Mill's mind, full as it undoubtedly was, was a mass of confusion—something, perhaps, like the luggage van of the Scotch "express" in August.

Mr. Constable ranges almost over the whole scientific circle; sometimes in the critical fashion alone, sometimes with many amusing illustrations, which he appears to be able to call up to any number, and certainly in great variety. His book will be enjoyed, and it should have a wholesome influence.

#### MAGAZINE NOTES.

Most people would say that one of the greatest benefits which could be conferred upon the nation would be an explanation of the precise causes of the present depression in trade and—its cure. Lord Beaconsfield's attempt in this direction the other day may be put aside without discussion, but we are not so disposed to deal with an article in *Fraser*, although it does bear the rather ambitious title of "The Crisis in Trade: its cause and cure." Mr. Ryder, the author of the article, however, is neither consistent nor satisfactory. He places a great deal to the account of over-production; but that argument cannot hold with countries as badly off as ourselves, which are not guilty of over-supply. He places a great deal to the account of increased personal expenditure—in other words, luxurious habits. We have always been astounded at this argument, and never more than now. The

more a man buys—whatever he may buy—the more persons he employs, the more he contributes, so far, to the national wealth. Pudding is a luxury, but eating puddings gives profit to vast numbers of persons. Pictures are luxuries, but if you buy a picture you pay the artist, who, presumably, pays his tradesmen, who pay their tradesmen, and so on. The "luxury" argument, in fact, does not hold beyond a certain point, and nobody has yet defined that point. More important altogether than any other fact is the one only cursorily noticed by Mr. Ryder, and scarcely glanced at by anybody besides. That is, that our imports are increasing every year beyond our exports. The balance against us goes on by millions. Mr. Ryder is one of the first to term this an "ominous fact." Notwithstanding some political economists, we hold that it is so, and believe that this is one of the chief causes of the prevalent depression. Mr. Ryder's remarks on the Stock Exchange ("a legalised and enormous hell," as he terms it) and other subjects are beyond the mark. Nevertheless his essay is thoughtful and suggestive, although it is to be read with discrimination.

In *Fraser* also there is a singular narrative by M. Joseph Orsi—who, certainly, should know all about it—of the escape of Prince Louis Napoleon from Ham. M. Orsi, it will be remembered, was one of the Prince's associates in the Boulogne expedition, and received five years' imprisonment for his share in that ridiculous enterprise. He afterwards assisted in arranging the escape. The narrative is curiously romantic.

Why *Blackwood* should discuss "The Country in 1849 and 1879," as it does in its political article this month, can scarcely be comprehended. It is true that statistics of great commercial progress are given, but then the progress was due to Liberal rule. The writer sets down much in the way of progress or the reverse to good or bad harvests. He says—"Turn over the pages of British history since the beginning of the present century, and it will be seen that general suffering and political discontent and agitation always have attended a succession of bad harvests, while political content and general prosperity have gone hand-in-hand with abundant crops." That is a very curious argument. What does it mean? That laws of nature have to be called into play in order to displace Toryism?

The writer of the article just noticed is, however, hopeful as to the future. He thinks that "never was the country in a better condition to take advantage of new opportunities." So say we; but the opportunity must be political in its character. How is it, by-the-by, that nothing excepting trade depression is noticed in *Blackwood* and in *Fraser*? Is there no other depression? Does the prosperity of a country mean nothing whatever but commercial prosperity?

No one living, excepting Mr. Leland—writing under his proper name we, of course, give it to him—could have written the tale of "Ebenezer," which has been running through the last three or four numbers of *Temple Bar*, and is finished in the present number. This finely-drawn sketch of negro character has not been excelled even by Mrs. Stowe. Then, what in its way could be finer than this most pathetic and poetical negro song which he gives us?—

#### BLUE DAY.

As I was sailin' in my boat,  
Wid all the fishes I could tote,  
I seed a lady on de lan',  
Wid dimon' rings upon her han',  
In blue day, in true day,  
She held a silber bowl;  
In blue day, in true day,  
De blue day of de soul.

"O come!" she says, "an' go wid me!  
I'se gwine to a far country,  
I'se gwine to my hebenly home,  
O come wid me, my true lub, come!  
In blue day, in true day,  
An' git de silber bowl;  
In blue day, in true day,  
De blue day of de soul.

"An' you shill wear a golden crown,  
Wid emeril pearls dat weighs a poun',  
An' see the glory shinin' roun',  
An' starlight rays a rollin' down,  
In blue day, in true day,  
Into de silber bowl;  
In blue day, in true day,  
In blue day of de soul.

"An' wen you git de silber bowl,  
Rememba' dat it is dy soul;  
An' wen de star of light you see,  
Dat is de lub witch shines fo' dee.  
In blue day, in true day,  
Into de silber bowl;  
In blue day, in true day,  
De blue day of de soul."

The perfection of this consists in its entire harmony with the uneducated but affluent negro imagination—a harmony which is not disturbed by a single discordant note.



Attention is so often called to the great and benevolent merchant princes of England that we are really glad to see a notice of one equal to any of them—"Aristide Boucicaut, the Bon Marche King," who is the subject of an article in *London Society* for this month. The history of this marvelous tradesman is given in most interesting detail. It is one that equals and in some respects surpasses that of our Moores, and most especially that of our Budgetts. One is glad to know, or should be glad to know, that there are as good men in all respects out of England as there are or ever have been in it. One of these men was Boucicaut. Did you never hear his name before?

*Scribner's Monthly* is before us. Of many noticeable contributions one of the most noticeable is Mr. Proctor's poem "Holy Russia," because it so exactly represents the national Russian feeling—which is less complex, probably, than the feeling of the people of any other nation. Thus—

Have you heard how Holy Russia  
Is guarded, night and day,  
By saints gone home to the world of light,  
Yet watching her realm for aye?  
O happy, Holy Russia!  
Thrice favoured of the Lord!  
Around whose towers, when danger lowers,  
The saints keep watch and ward!

Looking out for new things we notice in this magazine an admirable illustrated biography of Ericsson, the engineer, whose invention of the screw propeller was rejected as nonsense by our own astute Admiralty, upon which Mr. Ericsson forthwith sailed to the United States, whose Government has had his magnificent services for more than a generation. Very curious, in the same magazine, is the article on the "Measure of a Man," which is held to be defined in Revelation xxi. "And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of an angel." The proportions of man are given in twelfths. The illustrations are very curious, and we see no reason why Mr. W. Page's theory should not be accepted.

To use an extremely conventional expression, flowers are "coming in again." From the variety of matter in *Cassell's Family Magazine* we extract the following for use:—

To dry flowers properly in sand, dishes sufficiently deep to permit the flowers to be covered at least an inch with sand should be procured. White scouring-sand will suit; lay it half an inch deep in the dish. Place your flowers, stem downwards, in this sandy layer, and sprinkle sand over them till all the petals are filled, and the blossom quite covered. It is as well to hold them firmly while sprinkling them, so as to ensure a complete dusting. This operation over, place the dish in a warm and dry situation. In about a week you may examine the flowers, but some flowers will require a much longer time than others. Should there be any trace of moisture in the dish at the first inspection, dry the sand before using it again, or use new sand. This is a very much better way to dry flowers than by pressing them out. They are by this method kept in shape, their colours are preserved, and may be retained even for years. Bright flowers such as geraniums, carnations, pinks, pansies, gladioli, &c., are particularly adapted to this method. White flowers will not answer, nor will the plan succeed with succulent plants—as hyacinths. But ferns will answer very well under this treatment. Very pretty arrangements can be made of these dried flowers when mounted on cardboard or placed in baskets, according to the taste of the individual.

This, of course, is to be "taken note of," for flowers need not to be dried just yet.

It is of great importance that the question of the Scottish Establishment should not be allowed to rest. Amongst other questions now made prominent in connection with it is that of the proposed religious census, concerning which we quote the following from the *United Presbyterian Magazine*:—

The question of establishment or disestablishment is made to turn very largely in the present day on numbers. If the Church as by law established has a majority of the population, then, it is maintained, it ought to stand; but if it is in the minority, then let it fall. As a matter of fact, of course, it is now practically a political question, and it is to be determined by vote at elections and decisions in Parliament.

The friends of the Church of Scotland, sensible of this, are bestirring themselves. They are enlarging their borders in order that they may increase their numbers. They imagined that the Patronage Act of 1874 would do great things in the way of weakening the army of Dissent and increasing their own. In this they have been disappointed, and Sir A. Gordon now proposes to introduce a bill which shall infallibly induce, as is thought, all outside the church to rush into its sheltered precincts with gratitude and joy. Its announcement, indeed, has been hailed with something more like ridicule and scorn than sober satisfaction; but its friends press it forward, and hope unto the end. And so it is supposed that when the time for taking the census of the population arrives in 1881, that it will be proved to a demonstration that the Church has a triumphant majority, and will vindicate not only its existence, but its right to flourish.

The proposed religious census has not found favour in the eyes of Dissenters. It is open to many objections, and much may be said to show that a satisfactory result can by no means be arrived at in this way.

Perhaps these objections cannot be better put than was done by Dr. Peddie in the succinct and comprehensive statement which he made on the subject at the last meeting of the Presbytery of Edinburgh, and which is to be taken up by that court at its next meeting.

Our contemporary goes on to quote Dr. Peddie's statement, from which we give the following pertinent remarks:—

They must also emphatically protest against the idea seemingly prevalent in many quarters, that the question of establishment or disestablishment is one of numbers. It is one of justice, of policy, and of Scriptural lawfulness. And although it were proved that the Established Church comprises a majority of the whole population, it does not follow that a majority is in favour of its maintenance. Many within the Established Church are favourable to disestablishment, or indifferent on the subject, while, on the other hand, some among the Dissenters are found to favour connection with the State. The actual decision of the matter must be referred to the election polls.

It is not necessary to say that the Almighty should be thanked for all things, whether pleasant or not pleasant, when we quote the following "Thank God for Spring" from the *Sunday Magazine*:—

When Spring is here,  
And hawthorn boughs are white with bloom of May,  
And singing birds make happy music near,  
Oh, then a thousand hearts keep holiday.

Life is more sweet;  
Youth revels in it with an added zest,  
Slow pulse of age warms to a quicker beat,  
And grief sits lighter in the mourner's breast.

For lo, the rain  
Is over, and the night is past and gone;  
Joy with radiant morning comes again,  
And these bright hours are as the gracious dawn.

Thank God for Spring!  
Hopes dear and tender throng its pleasant days.  
Now that all nature is awakening,  
Wake, too, my soul, in strains of grateful praise.

From two or three exceedingly original papers in the *Cornhill*, as the "Duties of Ignorance," and "Bodily Illness as a Mental Stimulant," and "Loose Men," we pass to a very appreciative review of Cobbett's character. Cobbett's position is not yet quite settled, and, in fact, the contradictions both in his character and his opinions will always make it difficult to settle, while personal or political sympathies will go a great way in the final estimate. While he is described here as "a half-educated, half-informed man, full of half truths," and the exaggerated violence of his language is recognised, the writer adds:—

In conclusion: when we cast our eye back over his long life—consider what he was, what he suffered, and what he accomplished—we shall find some excuse for even his worst faults; while we shall admire still more the abilities which, in spite of these obstacles, bore him into the front rank of English prose writers.

In a clever, we might say a brilliant estimate of each of Her Majesty's Ministers in the *Gentleman's Magazine*, from the pen of the "Member for the Chiltern Hundreds," so well known to our readers, we take the following happy quotation from Mr. Lowe in 1874:—

"There is," he said, "something about Mr. Disraeli, setting aside his party views and opinions, as to which you must form your own opinions, which make him an exceedingly uncomfortable person to contemplate as Prime Minister of this country, armed with all this power. There is a sort of harum-scarum, slap-dash, inconsiderate, reckless, inaccurate way of dealing with things which renders him, if there be any sympathy between the ruler and the ruled, a very unfit person to conduct the affairs of a business-like nation like ours." And again: "There is one other ground that frightens me with regard to Mr. Disraeli, and that is his foreign policy. His mind, though not particularly apt to fasten itself upon details, is always seeking something new and wonderful. He is a teratologist. He is always trying to find out something the public never heard of; so that the public may say, 'Here is a wonderful man, who, while we have been thinking upon these everyday matters, has been discovering something quite new.'" This last passage will probably appear to some people absolutely prophetic.

The *Catholic Presbyterian* this month is equal to its predecessors—exhibiting a scholarship which could not be surpassed in any section of the Christian Church. Dr. Sloane, of Alleghany, however, treads on delicate ground in "The Bible a Law for Nations," and we must decline to accept some of his views. Dr. Dykes is broadly suggestive, if rather incomplete, in "Characteristics of Christian Worship"; there is an admirable descriptive paper on "Church Planting in Texas"; and Judge Williams emphasises in the "Last Resort of Polygamy in the United States," the importance of the decision which will have to be given when Congress is called upon to decide whether Utah shall be made a State. If the question should be decided in the affirmative, polygamy will naturally be legalised.

We are glad to notice that the *Boy's Own Paper*, of which only the second part is now published, has already reached a circulation of nearly 200,000 copies. No caterer for boys excels this in variety or in adaptation. It is good in quality and spirited in tone.

## BRIEF NOTICES.

In a pamphlet entitled *Lord Lytton and the Afghan War* (R. J. Mitchell and Sons), Captain W. J. EASTWICK, late a Member of the Council of India, has given a most interesting and valuable review of the much-contested frontier policy of the present Viceroy. Captain Eastwick opposes that policy on the highest moral and political grounds; and as in former years he saw much service on the Indian frontier, he speaks with a special authority on the subject which few Indian statesmen can claim to possess. He emphatically protests against any annexation of territory in the direction of Afghanistan, and justly condemns the raids which General Roberts has made into the Khost and Khuram valleys, which he says "have been the cause of an immense amount of human suffering, without exercising any perceptible influence on the main purpose of the war." His pamphlet is full of home truths expressed in vigorous and even powerful language. With reference to the aggrandising policy of Russia he asks wherein lies the great difference between her conduct and that of our own country, "with its colonies and possessions and vantage strongholds snatched from other nations in all quarters of the globe." In the light of Lord Lytton's own conduct, it is impossible to read without contempt, as well as indignation, his attack on the frontier policy of his predecessors as "an atheistic one." Lord Lytton is, we think, hardly entitled to put himself forward as a defender of the moral government of the universe. Captain Eastwick incidentally mentions that in the former Afghan war nearly a million sterling was expended on camels alone; seventy thousand of these patient animals having perished during the campaign. The same destruction of camel life is taking place at the present time, with results which will prove permanently injurious to the commerce of Northern India, as camels are extensively employed in carrying on the ordinary trade of the country. One charm of Captain Eastwick's pages is that he instructs the reader upon many collateral points.

*The Prodigal Daughter* (Chapman and Hall) is a story of prison life and lunatic asylums by MARK STONE. It is dedicated to Dr. David Wilson, the eminent homoeopathic physician, the reason alleged being his skill in rescuing cases of insanity from asylums and restoring them to mental health by well-directed medical treatment. (Not an impossibility, by any means; though the doctors who are so materialistic when confronting supernaturalism are liable to become suddenly transcendental when they have to treat diseases of the mind, which are diseases of the brain.) The story is a decidedly interesting one, and the characters are well discriminated in an external way, though there is no metaphysical analysis of character and motive. It contains no end of plot and incident, and a seething cauldron of sensation and excitement. For the most part the sensation is lawful, and not morbid—but the ladies had better skip the flogging and hanging business. The interest somewhat flags in the third volume, and necessarily so. For in truth the author gets himself into such a maze by the complexity of his scheme that he cannot extricate himself. The heroine never does escape from the meshes that have entangled her. It is true she is released from prison, and marries the chaplain, and there is a general understanding all round that she is an injured but innocent being—but she is rather whitewashed then cleared, and the inextricable knots are cut asunder by convenient deaths, not disentangled by the visible triumph of truth and justice. And we think it is both artistically and ideally false that the chief villain of the book should die the death of a hero and a martyr, and receive a general canonisation which he does not deserve, rather than the hearty execration which he does deserve. However, if a writer will weave a tangled web of destiny he is sure to produce a more or less tattered and unnatural fabric, even though he may after all create a clever and amusing phantasmagoria, and make his puppets dance very entertainingly. The writer evidently knows something about both prisons and asylums, and capitalises his information in a very effective way. Here is a lively and vigorous sketch of a detective officer:—

To copy a gentleman was more than Nat Riddel was equal to. He could play the officer well enough to deceive a barmaid, but not a private soldier; he had passed himself off as a university man, but found it convenient to drop the mask in the presence of a curate or a quick schoolboy; he had once put on a barrister's wig and gown to obtain a seat in a court of justice, and was surprised that he had been detected as an interloper by a true wigsmen with whom he had exchanged but six words. Yet Nat Riddel was as sharp at seeing through the pretences of a swell-mobman as he was incapable of defining wherein such a person fell short



of true gentility. How can an English detective (often a promoted police-sergeant) define the *je ne sais quoi* which constitutes the gentleman? What can he know of clubs, colleges, or regimental messes? Who would introduce him into a drawing-room—as continental spies are presented—to worm secrets out of a gentlewoman by making love to her? The very key in which society pitches its voice is one to which he can never modulate his heavy tongue. He cannot bow without bobbing, nor pry without staring, nor talk without tripping over some little nicety of speech, like a bullock over a flower-pot. Persiflage is too much for him; drawing-room slang mystifies him like Greek; he tries in vain to master the nomenclature of French dishes, the pronunciation of names like Cholmondeley and Marjoribanks; the meaning of bishops' signatures (Exon, Oxon, Roffen, &c.), and the lore of the peerage, with its complications of lords who are not peers, "ladies" who are the wives of esquires, and lords (of session) whose wives are not "ladies." Therefore, when a detective has to deal with a high-life gentleman, full of knowledge and graces which are not to be acquired nor counterfeited, he feels his ascendancy, as Nat Riddel did Colonel Forester's.

**Facts and Dates.** By the Rev. ALEXANDER MACKAY, LL.D. Third Edition Revised. (W. Blackwood and Sons.) This manual is contrived on a good plan, and has met with much acceptance for schools. The execution, however, is sometimes indifferent, and we are not sure that in all cases Dr. Mackay has improved it in this edition. The mnemonic method is easily overdone and carried to absurdity, and we humbly think it has been so in some cases here. After an entry under the proper year, "Martin Luther—Cardinal Beaton," comes the remark, "Star of the Morning, cease thy labour!" The form of apostrophe after the intercalation of Beaton has an odd effect. The plan necessitates a good deal of mere paraphrase, but oftentimes the paraphrase is ludicrous from the inversions used. Cromwell is said to have "massacred the King's soldiers at Marston Moor," and yet we are told that "he merits our highest respect"; and this may not seem to the author contradictory. But surely when after Scotland he adds "Warlike Highlanders," as though that summed up the characteristics of the inhabitants of that country, he is going far to mislead English children by the mnemonic method. Some of his references to the "Acts of the Apostles" in connection with St. Paul are clearly not right.

Messrs. Marcus Ward and Co. send us two further volumes of their issue of the illustrated Waverley novels. These are *The Abbot* and *The Monastery*. They are as well printed as the former volumes and as neatly got up. The illustrations are numerous and good, and those by Mr. John Lawson to "The Monastery" are full of character and brilliant execution. There is one full-page of a knight in armour on a horse, riding fast along a road, which is as full of colour as some paintings.

Messrs. Strahan and Co. send us another half-dozen volumes of their wonderfully cheap "Books for the People." All are not of equal value. Miss Beata Francis's *Slyboots; or, Stories of the Farm-yard*, is trifling, without either force of fancy or the merit of instructing. The pictures, however, may help the volume in the nursery. Miss Sequin, in the *French Village*, is much better. *Life by the Fells and Fjords*, by Björnsterne Björnson, is largely taken up with a reprint of *Arne*, and we presume the others have also been already printed in England, but it is a delicately fanciful and delightful volume. *The Shadow of the Sword*, by Robert Buchanan, is a work of recognised descriptive power and weird fancy, and Mr. R. A. Proctor's *Flowers of the Sky* brings to the level of ordinary comprehension many of the most valuable discoveries of modern astronomy, and we should hope it will be warmly prized in the many households to which it is thus made accessible.

**Stokes's Rapid Drawing.** (Houlston and Sons.) Mr. William Stokes, the well-known lecturer on memory, in this little manual applies his mnemonic art to elucidate the principles of the fine arts, and by means of a metrical rendering of Mr. Frank Howard's "Sketcher's Manual," with illustrations, seeks to impress the rules of drawing upon the learner's mind.

The Hanging Committee of the Royal Academy Exhibition for this year are to be; it is said, Messrs. W. H. B. Davis, C. Landseer, Orchardson, and Yeames.

Messrs. Longmans' announcements include:—"Some Epochs of the Early Church," by Dean Merivale; "A Freak of Freedom; or, the Republic of San Marino," by J. Theodore Bent; "The First Afghan War and its Causes," by the late Major-General Sir Henry Marion Durand; "The Angel-Messiah of Buddhists, Essenes, and Christians," by Ernest de Bunsen; "The Life and Times of Jesus the Messiah," by the Rev. A. Edersheim; "Tales from Euripides," by Vincent King Cooper; "Japanese Arts," by Dr. Christopher Dresser, &c.

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#### ECCLESIASTICAL AFFAIRS IN FRANCE.

The question of the return of the Parliament to Paris having been adjourned *sine die*, and the Legislature having adjourned for two or three weeks, there is likely to be for awhile a political truce. Meanwhile, affairs between Church and State have as yet made no apparent advance towards a definite issue. The fighting is limited to a skirmish between the Bishop of Grenoble and M. Lepère, as Minister (so-called) of Public Worship. In answer to the censure of the minister that the bishop had incited to infringement of the law, the prelate as good as affirms that he and his brother bishops are a law to themselves, inasmuch as "the Holy Spirit created bishops in order that they might govern the Church of God." In support of this view he cites Paul. What passage he has quoted we are not informed, but it cannot have been, "Wilt thou, then, not be afraid of the Power?" &c.; "wherefore, ye must needs be subject, not only for wrath, but also for conscience' sake." It seems probable that there will be a succession of attempts on the part of the other bishops to foster a notion among those who listen to them that the Church is being persecuted by the State, and, if possible, to bring about a new political reaction. But the bill brought forward by the Minister of Public Instruction has not a word interfering with religion, as further discussion will but make the more apparent.

The friends of free thought and free action in religious teaching continue their efforts in different Departments. In the third week of March there was a meeting at Montpellier, the next large town to Nîmes, which, if too quiet to get into the Paris papers, was significant and will be influential. The *Evangeliste* regards it as "a fecund and bold initiative in the sense of the emancipation of the Reformed Church." It assumed, in fact, the title of "Synod of the Reformed Evangelical Churches of the Eleventh Circumscription," and comprised some three dozen delegates, representing twelve presbyterial councils; four others, unable to send delegates, signifying their adhesion. The address of the Synod "to the pastors, elders, and faithful of the Reformed Evangelical Churches of France," lies before us. "The circumstances which vex our churches," it begins, "are of an exceptional gravity. It behoves all the friends of the Reformed faith without hesitation to unite their forces, and be ready for all eventualities." For this reason the Synod had been formed. On the proposal of the Consistory of Marseilles, they nominated their delegates conformably to the prescriptions of their ancient discipline and of the last General Synod; and these delegates held their primary assembly of three days (March 17—19) at Montpellier. They would form a living bundle of all Evangelical elements. Not content with these consistories embracing but a few churches and remaining strangers to each other, or with conferences which are not a delegation of churches, they feel that they must have synods, titled like the consistories and superior to them. Yet they do not pretend to have taken official action, deeming officialism less important than fidelity to principles; while, however, regretting that they had so often demanded the legal title of Synod in vain, and still claiming it as their legitimate property. In excuse for having taken the initiative they allege the necessity for acting without delay, and thus formulate their proposal. "Let the Evangelical presbyterial councils, in all the synodal circumscriptions, nominate their delegates to constitute their provincial synods; nor let these separate without nominating their deputies to the General Synod." The following is an important part of the address:—

We appeal to all men who have at heart the union of our dear churches on the bases of faith and liberty, so wisely laid by our fathers. Enough of passionate strifes between incompatible principles! Enough of forces wasted in sterile debates! Respecting the liberty of all, but energetically claiming our own, knowing that the people of God are to be a people of free will, and that those only who mind the same thing can walk by the same rule, we seek for agreement and peace in one and the same faith. We have confidence enough in the wisdom of the reformed people to abide convinced that they will loyally obey such laws as they shall freely give themselves.

On this address, our contemporary in the neighbouring town makes the following comment:—

They have convoked to this Synod the representatives of the Evangelical Reformed Churches, and those only. But they have also called to a seat therein, with a deliberative voice, the delegates of the Independent Reformed Churches, such as that of Montpellier, for example. We highly felicitate the Synod on the excellent example they have set. In passing out of the official and legal ground, they have placed themselves upon that of truth and principle. They have separated themselves from those who separate themselves from the old Gospel of the Cross; and they have affirmed that the Church does not rise up again from M. de Marcère or M. Lepère, but from Jesus Christ, her Head and Saviour.

Nevertheless, what say the Minister and the ex-Minister for themselves? Their names stand connected with two projects of law. The first excludes from the Superior Council of Public Instruction all the ecclesiastics who figured therein, Jew or Gentile, the four Catholic bishops, the single delegate of the Reformed Church, the one Lutheran, and the solitary Israelite; which looks very like a liberation of religion from State patronage, if not

from State control. And the second is like unto it, stipulating as it does that no one shall be admitted to participate in public or in free teaching, nor in the direction of any such establishment, of whatever order it may be, who belongs to a congregation, or religious society, unauthorised. On which the *Evangeliste* remarks:—

"If this article be adopted, a crowd of ecclesiastical establishments, those directed by the Jesuits among others, will be shut up. The bare prospect stirs up a lively emotion in the Ultramontane camp. The wrath swells to a diapason, which sets all the papers of the party a-raving. One of the lot threatens the Government of the Republic with an intervention of the foreign Powers if they dare to put a hand on the Jesuits, and the like. But we greatly doubt if any Government in Europe will adventure anything for the love of these gentry. Come what may of these projects of law, hostilities are open in France between modern society and its implacable enemies, and everything forbodes a long war of it."

The same journal continues this tone in its issue of April 2; but we have room only to say that it anticipates war to the uttermost, without truce or mercy—a struggle of which no one can foresee the turns or time the end. Rome fights for power; modern society for its very existence. The Minister has struck at the apple of the Church's eye. She vows that she will be held by no law which she has not "discussed, consented to, and signed." These are the words of the Bishop of Grenoble. The episcopal founders of the Catholic University of Angers show less heat but more craft, telling the Chamber of Deputies by way of petition (in effect), "When you are masters we demand liberty of you because it is in your principles, but when we are masters we refuse it to you because it is not in ours." "The fact is," quoth our contemporary, "Clericalism has lived hitherto on privilege, and begins to think herself relegated to the catacombs when simply called upon to obey the common law"—à la bonne heure, as they say in France.

#### THE CLERGY AND THE LAW.

From the *Congregationalist* of this month, which, by the bye, contains an exquisite portrait of Dr. Stoughton—we extract the following vigorous remarks on some recent ecclesiastical suits:—

At a time when complaints are so rife, and, so far as we can judge, so reasonable, about the constant block in the law courts and the vexatious and costly delays thus caused to a large number of suitors, it is somewhat strange that more has not been said about the large amount of judicial strength which has been employed in settling disputes arising out of the proceedings of a comparatively small section of the clergy. Whether their conduct be lawless or not is the point in dispute, though, when we read of the anxiety of Mr. Dale to escape the service of a writ from the Court of Arches, and the tactics of Mr. Drury, of Claydon-cum-Akenham, to baffle the messenger charged with a monition from his own bishop, it is only reasonable to conclude that they are not themselves perfectly satisfied as to the judgment which the law would pass upon them. But, whether right or wrong, they certainly occupy more than their fair proportion of the time of the judges. During the month one judge was employed three days in trying a suit brought by a clergyman against a journalist for the severity of his strictures upon what he regarded as an act of sacerdotal pretension. A divisional court, with the Lord Chief Justice at its head, has been engaged nearly three days in the Clewer case, and the Court of Appeal, including a chief justice and four lords justices, has for days been trying to find its way through the intricacies of *Martin v. Mackonochie*. The Established Church pays dearly for its Ritualists, and the nation pays dearly for its Established Church.

A correspondent of the *Church Times*, in writing of the Bishop of Oxford, who has been so conspicuous a figure in a recent suit, but who apparently has earned but scant gratitude from the party in whose behalf he made so gallant a stand, says, "The Bishop of Oxford has lost his case through striving, as the saying goes, 'to run with the hare and hunt with the hounds.'" A more unfair reflection could hardly be made upon a man, or one which, under the circumstances, is more ungenerous. Any difficulty in which he has been involved is due entirely to his high conscientiousness and true chivalry. We believe him to be altogether wrong in his views both of the law and of his episcopal duty, but we admire the man, and admire him just because his action has been the very opposite of what this writer imputes.

"If he had been courageous enough to say, in his late correspondence with the proctors for the Church Association, that until the St. Albans appeal was decided Mr. Carter could not be said to be breaking the law, because no one knew what the law was, it is quite clear that the *mandamus* would not have issued. Instead of doing this, however, he left the matter so open that he was able to say in court that he had not refused to issue the commission. This was a weak and fatal admission."

Nothing is cheaper than criticism, but judgments pronounced in this easy and confident style carry but little weight. It is not so clear to us that the three judges would so readily have accepted the favourite Ritualistic view of the state of the law, which practically amounts to this—that until the St. Albans appeal is decided, every Ritualist clergyman is free to do what he pleases. The Bishop of Oxford, it is pretty evident, could not accept this view, or he might have answered the proctors in the manner suggested. We are at liberty, therefore, to suggest that the conduct of the clergy who are causing all this commotion is as lawless in fact as it certainly is in temper; and to this is due the struggle which occupies so large a share of the attention of our courts.

We have no right, and indeed no particular wish, to complain of this. Nonconformists could hardly have their work done for them in more effectual fashion. These suits are disquieting to all who have the interests of true religion at heart; and, indeed, the only advantage to be gained from them is the demonstration they afford of the impossibility of carrying out



the Erastian theory, and of the undesirableness of making the attempt. On that theory, the State is to be the protector of the comprehensiveness of the Church, and the efficient check upon the sacerdotal assumptions of the clergy, and the law is the instrument by which the work is to be done. As a matter of fact, there is no restraint at all. The clergy are placed in a position of independence, which enables them to defy the wishes of the laity; and when the law is called upon to interfere, not only is its action hindered by all kinds of technicalities, but there is an unwillingness on the part of judges to take any decided action which may affect the rights of patrons—that is, those rights of private property which are so precious in the eyes of all English lawyers—and imperil a great public institution. The history of the last twenty-five years would certainly lead to the conclusion either that the Ritualists have been very careful to keep within the limits of the law, or that legal processes are too cumbrous, too costly, and too uncertain to be very effectual in suppressing any ecclesiastical rebellion. If the Council of the Church Association are satisfied with the result of their large expenditure during that time, they must be very easily content. For all the money they have so lavishly spent on their many suits; for all the irritation of feeling which they have caused, not only to their opponents, but to all the lovers of peace in the Establishment; for the amount of contempt which has accrued to the cause of Protestantism in consequence of its identification with these incessant prosecutions, what have they to show? The money would no doubt have been freely given, and the contempt very patiently endured, had there been any signs of the abatement of the evil against which they have been contending. But if such signs exist, we certainly fail to perceive them.

#### THE VALUATION OF PROPERTY BILL AND THE CLERGY.

In our last number we inserted a report of the discussion that took place on this subject at the meeting of the Lunsdale (Lancaster) Board of Guardians. The meeting was resumed on Wednesday last, when Mr. Remington said he must concur in the objections urged against the 85th clause of the Valuation Bill, which he illustrated by referring to his friend, Mr. Morphet, who, by reason of his age and infirmities, was incapacitated from walking about his farm. He was keeping on his business, but was under the necessity of employing an extra man—one who was thoroughly competent, and who had to be paid a higher rate of wages than an ordinary workman. If the clergy were to be entitled to be relieved from the rates when required to obtain the services of a curate, he contended that the same principle ought to apply to a case like Mr. Morphet's. Although he (Mr. Remington) was a member of the Established Church, he was sorry that Clause 85 should have appeared in the Valuation Bill. He considered it was rather one-sided, and if it was good for one class it ought to be extended to others. Those being his feelings upon the question, he begged to propose that a petition be forwarded from the Board in favour of the repeal of the latter portion of the 85th clause. The Rev. G. Quirk thought that where there was money paid from tithes to a curate by the incumbent who was entitled to receive the emoluments, the property ought not to escape the rates. Whether the income was derived from tithes or glebe-lands, the clergyman ought to be liable, and the ratepayers generally ought to take no harm. The first principle and perfection of the law was common-sense, and, taking this as a fair question of equity, he did not see why a clergyman should be exempt any more than anybody else. As a minister he was paid for his services, and if he could not do all his duty himself let him pay someone else out of his emoluments. The Rev. T. M. Remington agreed with Mr. Quirk to a certain degree, but would not go so far as him with respect to curates. As to his uncle's remarks, he considered it was scarcely a fair assimily to liken the clergy to Mr. Morphet. He could live retired on his farm, but there were precious few parsons who could live on their earnings, and there came the nip. Mr. Greg said he had come to the conclusion that if the measure was not legally just it was equitably just. He had known cases of incumbents who had gone to benefices where the endowments were small and where the population was also small originally, but which had afterwards increased to some five or six thousand persons. He got no increase to his income, but it would be a case in which the bishop would no doubt think the incumbent required a curate. The expenditure in that respect would be for the benefit of the benefice, inasmuch as it would benefit by the services of another clergyman. At the present time tithe rent-charge was the only income taxed for the full amount. He could not see there was anything in the clause in question but an equitable case of justice. The Rev. G. Quirk quite agreed with Mr. Greg as to the rating of tithe-rent charge to the full amount, but, looking at the question all round, he thought it would be unfair to a large body of ratepayers if the tithes were exempted as proposed in the bill. The Chairman (Mr. Thomson), after complimenting Mr. Quirk as a clergyman of the Established Church upon the broad and liberal view he had taken of the matter, said that for forty years he voted in favour of the abolition of church-rates, and he had hoped that the end of his days would come without entering upon a polemical question of this nature. He was glad the Legislature did the country the justice to abolish church-rates, and what had been the effect? There had been greater liberality and more money expended amongst Churchmen, and they had taken a more hearty view of their position; but the question which was now being brought to the front was cal-

culated to divide the country. It was a burning question, and if the 85th clause was passed he ventured to say that it would give rise to dissensions between Churchmen and Dissenters such as he had hoped had been buried for ever. The clause sought to introduce a principle which had never been introduced into an Act of Parliament within the memory of man; it would have the effect of altering the basis of the valuation of property, and before they would sit down and allow a new basis of that kind to be passed by any House of Commons they ought, as far as they could, to prevent its being carried into effect. After citing a case in which a clergyman who was receiving between 400*l.* and 500*l.* a year from his living but who on account of his health was residing elsewhere, and employing a curate at a salary of about 150*l.*, Mr. Thomson said his contention was that it was unjust to the ratepayers that they should be required to make up any deductions to the incumbent on account of the pay to the curate. The broad question was, why should clergymen of the Church of England be excused from paying the rate, when (as Mr. Remington had put it) a landowner who was unable to discharge his duty had to employ a steward and to pay all rates demanded of him? There was the naked fact before them that, according to the clause in question, the salary of the curate was to be deducted, and he maintained that they would thereby bring a burthen upon the industry of the country and be re-establishing church-rates in a worse form than ever had been experienced in this country. He begged to second Mr. Remington's motion. After some further discussion, the proposition was put to the meeting and carried, with only one dissentient.

At a meeting of the board of guardians at Evesham, held on Monday, March 31, Mr. Thomas White moved that the board should petition the House of Commons against the 85th clause of the Valuation Bill. To this a clergyman proposed an amendment that the question be adjourned for six months. The chairman, who is also a clergyman and employs a curate, seconded the amendment. On the division the guardians were equally divided, eight being in favour of the amendment and eight against. The rev. chairman thereupon gave a casting vote in favour of the amendment. Mr. White, however, contended that one of the guardians present, who had voted for the amendment, was disqualified to vote, as he was not upon the rate book, and claimed that the amendment was rejected. It appears that his objection was not allowed. There were four clergymen present.

#### THE DISESTABLISHMENT MOVEMENT.

MR. J. CARVELL WILLIAMS IN YORKSHIRE.

CLECKHEATON.—On Wednesday last Mr. J. Carvell Williams, according to the *Cleckheaton Advertiser*, delivered a lecture on the "Present Condition of the Church of England," in the Co-operative Hall. E. Wadsworth, Esq., presided, and on the platform were the Rev. W. J. Davies, Rev. R. Crookall, Mr. Josh. Thornton, Mr. A. Anderson, Mr. E. Mitchell, Mr. John Gill, Mr. Josh. Woodcock, Mr. B. H. Goldthorp, Mr. Alfred Law, Mr. S. Reeve, Mr. J. Siddall, and Mr. John Andrew (Leeds). The lecture throughout (says our contemporary) was deeply interesting, every proposition advanced by the lecturer being supported by quotations from the speeches and writings of Churchmen such as Canon Kyle, Canon Gregory, Canon Girdlestone, Archdeacon Denison, and others, representative of the various "schools of thought" comprised within the Established Church. The Chairman, in opening the proceedings, disclaimed all feeling of hostility to the Church of England as a religious institution. They were met to consider the question of the Established Church as a national institution, which, as parts of the nation, they had a perfect right to do. He hoped the audience would listen attentively to the remarks of the lecturer, to whom at the close of the lecture an opportunity would be afforded of putting questions. The *Advertiser* gives a very good summary of the address of Mr. Williams, who began by adverting to the circumstance that one of the most striking proofs of the progress made by the cause of disestablishment was to be found in the fact that most of the arguments used years ago to defend the Establishment had been abandoned. It was now generally admitted by politicians that, if we had to begin *de novo*, no one would now think of setting up an Establishment. The institution was defended by Churchmen on practical grounds alone. The increased activity and usefulness was pointed to, and it was asserted that it would be a sin to destroy a machinery which produced such results. He cheerfully admitted the improved character of the Church; but how much of the improvement was due to the Establishment? After quoting a description of the Church's condition in the last century, when, as the Archbishop of York admitted, it was sunk in profound slumber, the lecturer said that there was then no Liberation Society, and but few political Dissenters, and the Establishment was at its best, though the Church was at its worst estate—(cheers)—and the archbishop had admitted that the Church then rested too much on the pillar of her endowments and on her national dignity. It was what Dr. Chalmers called "a vigorous Dissenterism" which woke the Church up, and it was Voluntaryism which had led to its recent extension. If, as was alleged, the Establishment worked well, how was it that the Church which was established was at this moment the most dissatisfied and distracted body in Christendom? (Hear, hear.) Many expressions of dissatisfaction by Churchmen

were quoted, which were received by the audience with great interest, the lecturer remarking upon this subject at its close that "Nonconformists rejoiced in the new cry for liberty and wished to help Churchmen to break their shackles. But these restraints all had their root in the Establishment, and were the price paid for the rights and privileges conferred on the Church by the State." The Ritualistic question was next dealt with, followed by a review of the insubordination of the clergy. At the close the lecturer said:—

The Establishment, it was contended, worked well—did it? Was there any other religious community in the land in which things were working so badly? Well, what was the remedy? Church reform? Who was to reform the Church? Churchmen would not be allowed to do it—at least while the Church was established nor—nor would Convocation. So the work if done at all must be done by Parliament, and what a work and what a body to do it. (Loud applause.) The truth was, and all thoughtful men saw it, that thorough Church reform was impossible without disestablishment. And if that could be effected without a great struggle it would be welcomed by numbers who now regard it with dread. A struggle, however, there must be; and they must prepare to enter upon it with courage, with patience, and with invincible endurance. (Loud cheers.)

A vote of thanks to the lecturer was accorded on the proposition of the Rev. W. J. Davies, seconded by Mr. Gill, and a similar compliment was paid to Mr. Wadsworth.

HALIFAX.—On Thursday evening Mr. Carvell Williams gave the closing lecture of the very successful series on Nonconformity in the Mechanics' Hall. The subject was "The Pilgrim Fathers and their Children," and the attendance was as good as ever. In the absence of Mr. Edward Crossley, who had been called away to the Far West, the chair was occupied by Mr. John Whitley, who was accompanied on the platform by the Revs. B. Dale, Dr. Mellor, T. Michael, G. S. Smith, W. J. Townsend, J. Poynton (Mixenden), Messrs. Alderman Smith, Councillors Kerr, Ramsden, Binns, Brown; Elias Thomas (Bradford), A. Oliver, J. Snowden, S. Atkinson, S. Hartley, W. Brook, S. B. Bordingley, Jno. Oakes, W. Bairstow, F. Holmes, &c. The lecturer commenced by saying that the story he had to tell was an old one. For two centuries and a half it had been an inspiration. He proceeded to give a history of the Puritan struggle in England, of the emigration of the Pilgrim Fathers, and of their settlement, the manner in which the subject was dealt with eliciting, says the *Halifax Courier*, frequent outbursts of applause. The distribution and influence of the settlements in the old North American colonies were next described, after which followed a very clear account of the Ecclesiastical Constitution of the colonies, the lecture closing with an eloquent expression (received with loud and sustained applause) of the political and religious effects of the great Puritan settlement. Dr. Mellor, in moving a vote of thanks, said he knew of no one better able to deal with such a subject than Mr. Williams, who had visited the places of which he had had occasion to speak. He (Dr. Mellor) having likewise had experience, was able to confirm a good deal of what had been said. As those acquainted with the history would know, Mr. Williams had attempted to put in a bottle a very large lake, and had got in as much water as was possible. (Loud applause.) Mr. John Snowden, in seconding the vote of thanks, said it seemed to him the six lectures delivered in that place had had a political as well as a religious aspect. This idea seemed to have permeated the whole series, that it was an entire mistake on the part of any human political authority to want to contrive or devise a system of church government or religious instruction that should be applicable to the entire people. All history with which he was acquainted went to establish the principle that governments must attend to that which related to the social, political, and commercial concerns of the people, and that religion, and everything pertaining to it, must be left to the individual conscience. Mr. Williams briefly responded, remarking that he walked upon that platform with considerable trepidation, for he regarded a lecture of an hour and a half as a serious experiment; he considered that the audience were themselves entitled to a vote of thanks for the manner in which they had borne it. It had been a great pleasure to him to revisit Halifax after an absence of several years. He expressed his pleasure at seeing so large a gathering, especially at the number of young people present, to whom he addressed a few words of encouragement; and ended by moving a vote of thanks to the chairman. In seconding this, the Rev. B. Dale said two or three gentlemen had already expressed a hope that the lectures would be printed. He did not think any of the lecturers would object to this, but, as they had devoted so much time to the work already, it was hardly likely they would take the risk of publication. In reply, the chairman said he should be extremely glad to take his share of the responsibility, nay, if no other gentleman volunteered, he would guarantee the whole amount himself. This series of lectures had been the most successful he had ever attended. [A correspondent, writing from Halifax, says, "Mr. Williams's lecture was admirable in matter, style, and delivery, and was heartily received by at least a thousand hearers."]

MR. FISHER IN THE WEST.

WESTON-SUPER-MARE.—Last Wednesday Mr. Fisher lectured in the Assembly Rooms. The Rev. J. R. Russell (Bristol-road Baptist Chapel) presided, supported by the Rev. H. Gillmore, the Rev. J. Brown, Messrs. W. Hurman, Grundy, &c. Mr.



G. F. Chambers, of Eastbourne, who used to take some part on behalf of church-rates, was present to oppose Mr. Fisher. The chairman made an exceedingly good speech, in the course of which he said it had often been thrown at them, as Liberatorists and Nonconformists, that they were trying to compass the downfall of religion in our land, and endeavouring to drive Christianity out of it. Certainly their Free Churches taught a different doctrine to this. They had the cause of mankind at heart as much as any one within the pale of the Church at present established by law. They were endeavouring to do all they could to better the condition of their fellow men, and to lead them on to a higher and more noble form of life. The cry therefore that Nonconformists sought the downfall of religion was one in which no honest man should join. (Hear, hear.) Mr. Fisher then proceeded to deliver his lecture, the subject of which was the "Right of the State to deal with its ecclesiastical endowments." The lecture itself need not be described. At the close Mr. Fisher invited discussion, which he hoped would be in a kindly spirit. The Rev. W. H. Taylor (curate of Emmanuel) then rose, dealing, however, not with the subject of the lecture, but with some aspects of the Church at the Reformation, and remarking upon the change which had come over Nonconformists since the reign of Charles II. The brisk discussion which ensued is thus reported in the local press:—

Mr. Fisher reminded the rev. gentleman that there has never been any change in the relations between Church and State by Act of Parliament, and they existed on quite the same footing now as in pre-Reformation times. Nonconformists did not surrender their position when they ceased to pay Church-rates, and as the Church was national, it belonged equally to all members of the nation. The last speaker had alluded to the Church prior to the Reformation, as requiring its face washed. Now what the Liberatorists proposed to do was to extend the washing process to the whole body. (Laughter and applause.) His contention was that for the first three centuries after Christ the Church was Congregational, and they asked that the Church of England should be restored to its primitive form—the whole genius of the New Testament being diametrically opposed to any State establishment whatever. With regard to the Puritans, he admitted that but few of them held such views as the Nonconformists of the present day, but the conceptions of truth were progressive.

In reply to a question from Mr. F. G. Chambers, Mr. Fisher replied that he would have been pleased to stay, was he not announced to deliver a lecture in London the next evening. He would, however, accept a challenge to meet Mr. Chambers before any public audience by appointment.

Mr. Chambers asserted that Mr. Fisher had recently lectured in the town where he resided, during his absence from home, and when asked to come there again so that he could be present, he declined.

Mr. Fisher explained that the correct version was that Mr. Chambers requested him to repeat his lecture, which he declined, but offered to meet him in discussion.

Mr. Chambers having quoted from various authorities as to the nature of ancient endowments, said if public feeling was created to disendow the Church, such feeling might become contagious, and extend to the endowments of the Methodists, Baptists, and Congregationalists. He did not say, in an offensive way, that Mr. Fisher was a thief or a robber, but he would assert that that was the real character of the agitators he represented, and in being asked to sanction, as a people, the principle of redistribution, they were really and truly being asked to take a step in the nature of Communism. (Applause and confusion.) At the time of the Irish Church agitation, Mr. Spurgeon wrote that the people of Ireland would find a pleasure in the noble spirit of generosity, by voluntarily contributing towards the support of their Church, but the same authority, under different circumstances, had since written that hundreds of ministers of his persuasion would have improved their circumstances by following the most humble handicraft. It was because Churchmen did not want to see their clergy reduced to such a state that they were determined to prevent disestablishment.

Mr. Fisher replied that Sir Robert Phillimore's testimony as to the origin of tithes infinitely outweighed all the testimony that can be put together on the other side. He contended that there was a most radical difference between the property held by the Church and by Nonconformists—the former being public while the latter is private. What, he asked, had the quotations from Mr. Spurgeon to do with the present lecture? Although beside the question, he would reply that the Baptists, for the most part, were exceedingly poor people, but in the ranks of the Church were the most wealthy of the land. When therefore the Church was called upon to pay its own clergy, the appeal would be made to a very different class of people to those who support Baptist ministers.

Mr. W. J. Bowyer remarked that in Mr. Fisher's calculation as to the surplus that would be left—in case of disendowment, after compensating the bishops and clergy—he had omitted all mention of patronage.

Mr. Fisher replied that the calculation had been made on the supposition that the English Church would be disestablished on the same lines as the Irish Church had been, and in the latter instance compensation to patrons had been included.

The Rev. T. Birkett remarked that Mr. Fisher had said—in reply to Mr. Taylor's remark that the Reformation had been to the Church what washing a man's face was—that the Liberatorists would go on to wash the whole body; now he (the speaker) would venture to say that they did not mean to wash the body, but to drown the subject altogether. (Laughter and applause.) He then alluded to voluntarism in America, and asserted that in that country there were churches without ministers and ministers without support, and with the Church disestablished in England, what were the people to do who could not afford to pay for such teaching? It would be bad enough if a district was without a physician for the body, but a district minus a physician

for the soul would be much worse, and if the Church was disestablished he felt sure that there would be many dark places in this country without a minister at all. If the Church property was utilised for educational purposes, they might have education without religion. It might be said that Englishmen were the least educated, but for morality and religion they stood pre-eminent.

Mr. Fisher replied that if a man acted the part of the Good Samaritan, he did as much in the cause of religion as the preaching of a sermon. If Primitive Methodists could support their ministry throughout South Wales he had a better opinion of Churchmen than to say they would shrink from doing a like duty when called upon.

Mr. Tottle asked whether it was not true that they let their pews by auction in America?

Mr. Fisher: I believe that is done, but they do strange things in America.

Mr. Tottle: Then it is not a free church there.

The Rev. D. Davies proposed, and Mr. Hurman seconded, a vote of thanks to the lecturer, to which Mr. Chambers proposed, and Mr. Bowyer seconded, "That this meeting considers the Church of England to be a great national blessing, and protests against all attempts to rob it of its property; but thanks Mr. Fisher for coming here." This caused some little confusion, the Chairman contending that Mr. Chambers's motion was no amendment to the resolution. Ultimately he put the question to the meeting, when a host of hands were held up for the resolution, and "on the contrary" only eight hands.

On the next evening Mr. G. F. Chambers gave a lecture, which gave rise to a brief discussion, in the course of which Mr. R. Leonard pointedly replied to the lecturer. The *Western Mercury* gives nearly five columns of report to the whole proceedings.

PORTISHEAD.—On Monday evening Mr. Fisher addressed a good audience here on the Burials question. The interest taken in the lecture was very considerable, owing to a recent burial scandal in the neighbourhood. Mr. Lewis Waterman, of Bristol, occupied the chair. After the lecture, which was listened to with great interest, hearty votes of thanks were given to Mr. Fisher and to Mr. Waterman on the motion of Mr. Corner and the Rev. F. W. B. Weeks.

BRIERFIELD.—On Tuesday evening the Rev. J. McDougall, of Darwen, delivered a lecture on "Voluntarism: its sufficiency for the religious wants of the nation," under the auspices of the Brierfield branch of the Liberation Society, in the Independent Methodist Chapel, Brierfield. The Rev. W. M. Westbury, pastor of Salem Congregational Church, Burnley, occupied the chair, and there were also on the platform the Rev. J. T. Shawcross, pastor of the Congregational Church, Brierfield, and Councillor Altham, of Burnley. The Chairman, in opening the proceedings, remarked that the position of Nonconformists on the question before them was disputed by those in favour of State Church and its organisation, and it was well to be prepared with proof on their side when opportunity served. Mr. McDougall proceeded to deliver his lecture, with the substance of which many of our readers are acquainted. He closed amidst great applause.

CROFT, NEAR LEICESTER.—On Monday, March 31, Mr. Hipwood lectured to a good and attentive audience in the Workman's Hall, subject—"Modern State Establishment: Unscriptural in Principle, Unsound in Policy, Unjust in Practice." The chair was occupied by the Rev. W. Bull, B.A., by whom a good address was given on the general principles of the society. Mr. S. D. Pochin also addressed the meeting. Cordial votes of thanks were adopted to the lecturer and chairman.

LEICESTER.—ST. NICHOLAS-STREET CHAPEL.—The same lecture was delivered here on Wednesday, April 2, Mr. Thomas Lawrence, one of the local secretaries, in the chair. Mr. Lawrence opened the proceedings with a good and telling address. The lecture was attentively heard and well received, and on the motion of Mr. J. C. Smith, seconded by Mr. Roberts, the lecturer was cordially thanked for his services. Thanks were also awarded to the chairman.

[Notices of meetings at Bath and Liverpool are unavoidably postponed.]

#### ECCLESIASTICAL MISCELLANY.

It is stated that Monsignor Capel is likely to become a permanent resident of Rome.

Proceedings are about to be taken by the Church Association against the Rev. H. Walker, vicar of St. James's, Hatcham.

The Bishop of London will move the rejection on the second reading of the bill which Lord Houghton has introduced in the House of Lords to legalise marriage with a deceased wife's sister.

It seems that a son of Canon Gregory has opened a college for native catechists and clergy, thirteen miles from Antananarivo, the capital of Madagascar, and has seventeen postulants.

The consecration of Dr. Lightfoot as Bishop of Durham will take place in Westminster Abbey on St. Mark's Day (April 25), when the sermon will be preached by Professor Westcott, Canon of Peterborough.

FATHER HYACINTHE has publicly announced that he will give "the communion in both kinds"; and not only to those who shall have confessed according to the Catholic rite, but also to all those who, on their own responsibility, shall feel disposed to present themselves for it.

The *Osservatore Romano* publishes a Latin brief, wherein the Pope enjoins that, to the prayer

"Blessed be the Holy Immaculate Conception of the Blessed Virgin Mary," be added the words "Mother of God," and that to whoever devoutly recites these additional words will be conceded 300 days' indulgence.

CHURCH AND STATE IN SWITZERLAND.—The question of the separation of Church and State continues to occupy the minds of the Genevese. After M. Oltremare had held a conference against such separation, M. Henry Fazi replied to him in its favour, and, as we learn from a French paper, made evident way in public opinion.

THE VATICAN AND GERMANY.—A *Standard* telegram from Rome states that an important despatch from Prince Bismarck reached Cardinal Nina on Saturday. The difficulties in the way of a good understanding between Germany and the Holy See are, the telegram says, probably at an end, and the Pope is trying to reconcile with the Holy See those distinguished ecclesiastics who separated from the Catholic Church after the proclamation of the dogma of infallibility, or for political reasons.

THE CONFESSIONAL.—The Gloucester correspondent of the *Daily Chronicle* telegraphs:—"It is stated that a clergyman at Sharpness Point has requested his candidates for confirmation to retire to their closets and write down all the sins that they have committed since their fifth year for his examination. It is said that several candidates complied with the clergyman's request, but that the parents of the other children were so disgusted with this Popish assumption that they took them away from the class."

THE HOME REUNION SOCIETY have offered a prize for the best essay on "Eirenicon for the Wesleyans, with prospects for present co-operation, and a future scheme for future reunion, with the Church of England." Three out of the four adjudicators are High Churchmen, and the fourth is not a Wesleyan. There was once a German who evolved a camel from his own moral consciousness, but we never heard that he appealed to those who had never seen a camel to give an authoritative decision as to whether or no his camel was like the real animal.—*The Echo*.

THE ENGLISH COMPANY OF BIBLE REVISERS is limited by its constitution to the making of two revisions. Imprints of its first and provisional one are forwarded as confidential copies to the American Committee, to serve as a basis for its work. We are told on good authority that when the American scholars had laboured upon the Epistle to the Hebrews independently of the provisional copy, which had accidentally failed to come to hand at the proper time, it was found that of 913 ultimate changes, no fewer than 476 proved to be identical in terms with those of the English company. The results in the book of Isaiah furnished a parallel case in the Old Testament. Bible revision would appear to have princely patrons in the United States. During the six years in which the revisers have been at work, the expenses incurred have been heavy. They spend three half-days in each month in the Bible House at New York, and the outlay for travelling and entertainment has to be defrayed. Yet no appeal has been made to the general public. All the expenses thus far have been defrayed quietly by a few munificent and modest friends.

RITUALIST DISTURBANCES.—During Tuesday night some persons gained access to St. John's church, Miles Platting, the services of which are of an ultra-Ritualistic tendency, threw down a large bronze cross upon the holy table, tore up several books, laying them in a heap with some of the church furniture in the vestry, and set it on fire, first laying trains of paper to the adjoining woodwork. No one has yet been arrested. Mr. Morgan, curate of Christ Church, Carmarthen, objecting to the use of certain Litanies from "Hymns Ancient and Modern," sung kneeling during Lent, asked the organist to omit them, as they had a Ritualistic tendency. The organist replied that Archdeacon Williams, the vicar, ordered them to be continued. The curate at the two following services refused to give the Litanies out, and on their being sung left the church. Explaining his conduct from the pulpit on Sunday, he said these Litanies were composed by Ritualists, and some who used them wore next their skin a medal inscribed with the words, "Approved by His Holiness."

THE IRISH ENDOWED SCHOOLS COMMISSION.—The Royal Commissioners empowered to inquire into the extent and character of scholastic endowments in Ireland have determined to include the "national" schools within the scope of their inquiry, and have issued a circular to all "national" school managers in Ireland requesting specific information as to the existence of endowments of sites or other lands, money grants, annuities, rent charges, or other emoluments received otherwise than through the Commissioners of National Education. The Commission has been examining the condition of the Royal Schools. Mr. Joyce, the manager of Bourgher School, which is the only one in which Roman Catholic pupils are instructed chiefly, states that he has been opposed by the Roman Catholic Bishop for instructing boys for the Queen's University and for using the National School books. Dr. Ringwood, of Dungannon School, was likewise examined, and said his pupils had fallen off in Tyrone, where party feeling ran high, because he was a Whig and voted for the Whigs. The inquiry is still proceeding.

LEEDS NONCONFORMIST UNION.—The fifth annual meeting of this flourishing association, which now embraces nearly forty societies connected with the different Free Churches of the borough, is to be held in the Albert Hall, Leeds, on Easter Tuesday (the 15th instant); and promises to be one



of more than ordinary interest. Dr. Cameron, M.P. the senior member for Glasgow, is to preside. Mr. Neville Goodman, M.A., of Cambridge, one of the selected Liberal candidates for Ipswich at the next general election, and the Rev. Dr. Hutton, of Paisley, who has long been at the forefront of the disestablishment movement in Scotland, and has probably done more than any other man to the ripening of public sentiment amongst our Scotch friends, are to be amongst the principal speakers. We learn that it is not improbable that the Hon. Auberon Herbert, brother of the Earl of Carnarvon, and who formerly represented Nottingham as an advanced Liberal, may also be present, and take part in the proceedings. In prospect of a general election at no very distant date, we believe the Leeds Nonconformist Union are acting wisely in urging with increased earnestness upon the Liberal leaders the adoption of "disestablishment of the Scotch Kirk," and the "settlement of the Burial controversy in England," as a part of the Liberal policy of the future.

**FATHER NEWMAN.**—On Friday the Irish Roman Catholic members of Parliament met the Very Rev. Dr. Newman, for the purpose of presenting him with an address of congratulation on his elevation to the Cardinalate, at the residence of his friend, Mr. Allies, one of the earliest Oxford converts to Catholicism. Sir J. N. M'Kenna then read the address, which bore the signature of forty-five members of Parliament. The document, which was engrossed on parchment, was handed to Dr. Newman, who replied with evident emotion. In the course of his address he said:—"I don't think there is any other country which could have treated me so graciously as you did. It is now nearly thirty years since, with a friend of mine, I first went over to Ireland with a view to that engagement which I afterwards formed there, and during the seven years though which that engagement lasted I had a continued experience of kindness, and nothing but kindness, from all classes of people. Not a word of disappointment or unkindness was uttered when there might have been a feeling that I was relinquishing a work which I had begun. And now I repeat that, to my surprise, at the end of twenty years I find a silent memory cherished of a person who can only be said to have meant well though he did little." Dr. Newman is to be created a cardinal at a Consistory to be held on the 21st inst. The *Times* understands that he will probably not go to Rome before October. The red cap will be brought to this country by an ablegate, attended by one of the Noble Guard.

**AURICULAR CONFESSION IN THE DIOCESE OF SALISBURY.**—This subject, writes a correspondent of the *Pall Mall Gazette*, is likely to come prominently before the bishop, clergy, and laity assembled at the Salisbury Diocesan Synod on the 22nd or 23rd inst. A lady having called the attention of the bishop to the tone of a book circulated at the Bothenhampton Special Mission, his lordship's reply, disapproving of the book, but declining to interfere in the matter, has caused some dissatisfaction even among the members of the Special Missions Committee (of which Canon Codd is chairman) of the Synod. On Sunday last the Rector of Bridport—a parish adjoining Bothenhampton—preached strongly against auricular confession, and the Rector of Burton Bradstock, in the same neighbourhood (the Rev. W. C. Templar), has warmly espoused the cause of the opponents to the practice. The Rev. Ernest J. Towne, Vicar of Bothenhampton, points out that Mrs. Gundry, the lady who wrote to the bishop, is not an attendant of the church. Replying to Mr. Templar, he strongly denies that the book in question—"Help to Repentance"—teaches the penitent to break the Second and Fifth Commandments, as has been affirmed. At Bridport signatures are being obtained to a protest against the introduction of auricular confession and the doctrine of priestly absolution in the Church, and especially against the distribution by clergymen of books calculated to corrupt the morals and arouse an unwholesome curiosity in the minds of the young. A second lady has called attention to the subject.

**A RELIGIOUS DIFFICULTY IN DEVONSHIRE.**—The diocese of Exeter is much exercised at the recent appointment of the Rev. S. W. E. Bird as diocesan inspector. It appears that the rev. gentleman was a member of the Holy Cross Society. He was, a few weeks ago, asked through some correspondence in the local papers whether he was a member of that fraternity. He wrote stating that he was not, whereupon a clergyman of Exeter pointedly inquired of him, also through the press, whether he had not been connected with the Holy Cross Society. No reply has been made to this inquiry by Mr. Bird, and another clergyman has written to say that his name appeared in the official documents of the society. Although, therefore, it is taken for granted that Mr. Bird does not belong at present to the Holy Cross Society, yet his recent connection with it is considered sufficient ground for questioning the expediency of appointing him to so important a post as that of diocesan inspector. Indeed, one clergyman has already said he will not permit him to inspect the schools in his parish. Nevertheless, the Ritualists are bent on supporting the Rev. Mr. Bird, and are appealing to the laity for subscriptions to pay his salary. Those who take a moderate view of things greatly deprecate the position of affairs, because they consider it will militate against the inspector being allowed by some school boards to test the religious education in their schools. Some idea of the feeling which has been engendered may be gathered from the fact that Earl Fortescue has withdrawn his name from

the religious instruction committee of the diocesan conference.—*Pall Mall Gazette*.

**THE POPE AND THE PROTESTANT SCHOOLS IN ROME.**—The Vatican journals publish a long and important letter addressed by Leo XIII., under date March 25, to the Cardinal Vicar on the subject of Protestant schools in Rome. His Holiness points out how the enemies of the Church seek to influence the minds of youth. He laments that while in the public schools scarcely an hour or two are devoted to the Catholic Catechism, in those opened by Protestants the minds of youth are imbued with wicked doctrines in conformity with the heresy they teach. These schools are increased in number year by year by the work of strangers and by the aid of foreign gold, and that in a city where formerly no teaching was set forth, or, in other words, permitted, but that pure doctrine willed by the Church. That these things exist affords proof how little the dignity and liberty of the Roman Pontiff are provided for since the dominion of his States was taken from him. It is impossible for him to resign himself to a state of things so contrary to his dignity and so irreconcilable with the rights and most holy duties of his supreme power. But in the midst of the grave difficulties which surround him nothing remains but to turn his especial solicitude to mitigate the evil and impede its diffusion. The Pope then sets forth that to this end he has named a commission of prelates and members of the Roman nobility, which, without interfering with existing Catholic institutions and the persons connected with them, shall assume the high direction and vigilance over all the Catholic elementary and primary schools, and be, as far as the present condition of things permits, the common centre from which they will derive unity and increase. But inasmuch, the Pope continues, as the struggle error is making against truth is principally sustained by the gold largely distributed among an impoverished people, so the success of the undertaking will greatly depend upon having a large supply of pecuniary means at hand. The Pope therefore proposes to contribute annually as great an amount as his private means permit; and as the conservation of the faith in Rome is connected with the interests of all the Catholic world, he intends to make its schools prosper by devoting to them as much of the *obolo* of St. Peter as the needs of the Universal Church will allow. But, as all this will be insufficient, the Pope calls upon all Catholics to contribute themselves. He has himself given 100,000 francs.

## Religious and Denominational News.

### DEVON CONGREGATIONAL UNION.

The annual meeting of this Union commenced on Tuesday last week at the Congregational Church on Southernhay, Exeter, and at the opening service on Tuesday evening there was a crowded congregation. The sermon—an eloquent address of an hour's duration—was preached by the Rev. G. B. Johnson, of Torquay. The business meeting took place on Wednesday. For the first time the churches of Devonshire meet as one union, the separate associations of north, south, and east Devon having been amalgamated. The Rev. C. B. Symes, the minister of the Southernhay Church and the president of the union, occupied the chair, and delivered a weighty address, in the course of which he referred to the importance of their work in connection with the Church Aid Society. He said that the principle had been recognised of connexional responsibility and connexional aid, which must ultimately carry with it some measure of connexional authority. The question arose "How far can this be reconciled with the Independency of our churches?" His answer was that it was irreconcilable if by Independency was meant the right of every church to commit suicide without advice or interference from outside. But in the exercise of its right a church might, when requiring a new minister, say that they had scarcely sufficient knowledge of pastors throughout England to make a fresh choice, and, in the exercise of their right, they might say they would seek advice from outside. Or, if a congregation wanted pecuniary help, they might, in the exercise of their right, say they would accept it with the condition that must be attached—that those who helped should have a voice in the selection of the minister. He could not see in such voluntary decisions as these any contravention of Independency. In this way he anticipated that in the next quarter of a century the Independent churches would exhibit more cohesion than before. Only in such way could the strong help the weak, and the city care for the country; and unless they were prepared to care for their rural districts they had no right to urge the repeal of the union between the State and the Church, which union resulted in the support of a ministry from public funds in every village of the land. (Hear.) They must take care that whilst they protected their freedom from authoritative control, they did not become the slaves of their own history. Let them use their liberty or alter or retain their old customs according as they believed to be best for the great spiritual interest at stake. (Applause.)

The proposed rules for the Union were read by the Rev. C. Wilson, of Plymouth, and, in accordance with his suggestion, it was decided that they should be adopted without discussion, and remain in force for one year. Several grants having been made to local churches, Mr. Wilson

then explained the plans of the Church Aid Society, which he hoped would be able to accomplish a far greater work than was ever attempted either by the county association or the Home Missionary Society. Whilst the latter aimed at evangelistic work and at helping some of the smaller churches, the Church Aid Society hoped to go still further, and to create a fund out of which it would by-and-by be able to supplement the incomes of pastors in smaller towns, so that none might receive less than 150*l.* a year. (Applause.) The committee of the Union was then appointed, and seven representatives in connection with the Church Aid Society; and the Rev. N. Parkin, of Torquay, was appointed general secretary, and Mr. Petherick, of Exeter, treasurer. Professor Anthony was also appointed president of the Union for the ensuing year.

The Rev. C. Wilson then read a paper referring to the history of the three associations now confederated and to their most active promoters. The Rev. J. B. Johnson, after referring to Mr. Wilson's paper, expressed his unfeigned gratitude at the establishment of the Church Aid Society, and especially alluded to the issue of certain papers by that society, papers peculiarly calculated to obtain support from church members. He was glad the Church Aid Society recognised the work done by other denominations, and deprecated the unseemly contests that had sometimes been carried on in the past on the supposition that every little village must have its separate denominational chapel. (Hear, hear.) He hoped they would induce their congregations as a whole to contribute to the funds of the Church Aid Society, even by the smallest amounts, for he was sure that if they were numerically strong there was nothing this would not be able to accomplish. By the means of this society they secured the largest amount of assistance with but a minimum of interference with their freedom of action. (Applause.)

Professor Chapman moved a vote of thanks to Mr. Wilson for his paper. This was seconded by Professor Anthony, who said he was exceedingly pleased at the speech they had heard from Mr. Johnson, and was glad that Devonshire air had converted him from a strong opponent to a warm supporter of the Church Aid Society. (Laughter.) The more they could show in the way of results to the Church Aid Society in London the greater would be the help given them. Various votes of thanks were passed, after which the friends took luncheon together in Castle-street Schoolroom.

At the subsequent meeting in the lecture-hall connected with the church, a paper was read by Mr. W. F. Tucker, of Plymouth, on the subject of "Hindrances in Sunday-school Work." A discussion followed, in the course of which Mr. Porter, of Lexington, Massachusetts, was asked to speak, and contributed some valuable information with regard to the mode of conducting Sunday-schools in the States. The general tenour of the speeches was to recognise the great importance of Sunday-school work as an adjunct to the work of the Church. On the motion of Mr. John Wilson, president of the Exeter Sunday-school Union, seconded by Mr. Gates, a hearty vote of thanks was accorded to Mr. Tucker for his paper. On the conclusion of this a public tea was held in the Castle-street Schoolroom, and was largely attended.

A public meeting, which brought the proceedings of the conference to a close, was held in the Southernhay Chapel at seven o'clock. The Rev. C. B. Symes again presided, being supported on the platform by the Revs. J. Sellicks, Newton; J. Rutty, Barnstaple; E. S. Bayliffe, Tiverton; Edward Porter, Lexington, Massachusetts; J. Shaw, Torrington; and Mr. W. F. Tucker, Plymouth. There was a fairly large attendance. The leading speakers were the chairman, the Rev. John Rutty, the Rev. J. Sellicks, the Rev. E. Porter, Lexington, Mass., and Mr. W. F. Tucker.

A new Baptist chapel, capable of holding twelve hundred persons, has just been opened in Stockholm.

The Synod of the Presbyterian Church of England is to be held in Regent-square Church on the evening of Monday, April 21.

Mr. James Henry Tuckwell, of Regent's Park College, has accepted a cordial and unanimous invitation to become the pastor of the church at Cotton End, Bedford (of which the Rev. John Frost was minister for forty-six years), and enters upon his work after the Easter vacation.

**HASTINGS.**—It will be seen from an advertisement elsewhere that the new Congregational Church, Mount Pleasant, in this attractive watering place, will be opened on Easter Tuesday, when the Rev. Dr. Mellor, of Halifax, will preach.

**ILLNESS OF PRINCIPAL HARPER.**—We deeply regret to learn that the Rev. James Harper, D.D., long a professor, and now principal, of the United Presbyterian Divinity Hall, lies in a somewhat precarious condition, having on Sunday morning had an attack of paralysis. Dr. Harper is in his eighty-fourth year, and until lately has shown great vigour and soundness of health. The intelligence was received by the members of his attached congregation, to whom he has ministered for the long period of sixty years, with sincere regret—a feeling which will be shared by the community generally, and especially by the Liberal party, of which he has during his long life been an able, devoted, and consistent member.—*Scotsman*.

THE BAPTIST ANNIVERSARIES will commence on Wednesday, the 23rd of April, when there will be a valedictory service at Cannon-street Hotel, at which



leave will be taken of the Rev. T. J. Comber and three young men who are to accompany him to the Congo River, Western Africa, where a mission has been established. San Salvador is to be the centre of their operations. Amongst the speakers at the meeting referred to are likely to be Mr. Saker, of the Cameroon Mission, and Dr. Moffat. The first session of the Baptist Union will be held at Bloomsbury Chapel on Monday, April 28, when the new chairman, the Rev. George Gould, will deliver his inaugural address. In the evening there will be an adjourned meeting at the Mission House, and the third session will be held in Walworth-road Chapel on Thursday morning, May 1. On the preceding day, April 30, there will be the usual Zenana breakfast, and a missionary sermon in the morning at Bloomsbury Chapel by the Rev. John Aldis, and in the evening at Regent's Park Chapel by the Rev. Dr. Dykes. The annual missionary meeting in Exeter Hall will be presided over by Lord Northbrook, late Viceroy of India, and addressed by Dr. Morley Punshon and others. The annual meeting of the British and Irish Missions is fixed for Tuesday evening, April 29, and that of the Bible Translation Society for the preceding evening.

**LONDON BAPTIST ASSOCIATION.**—The quarterly meeting of this society was held at Heath-street Chapel, Hampstead (the Rev. W. Brock's) on Tuesday last, under the presidency of the Rev. J. Clifford, M.A., LL.B. In the morning a devotional service was held, followed by a paper by the Rev. W. F. Gooch, of Norwood, on "Our Church Organisation, its Aims and Methods," upon which an interesting discussion took place. At the afternoon meeting Mr. J. P. Bacon read a paper upon "Our Missionary Society; What are its Claims upon the Churches?" A letter was read from Mr. Spurgeon, at Mentone, in which he stated that depression had given way to hopefulness, but he was sorrowfully persuaded that he must work at less pressure if he was to work at all, and that he always should do his best to further the objects of the association, if not always present with them in person. There was an evening meeting of the association, the Rev. J. Clifford in the chair. The Rev. J. P. Chown, after reviewing the history of the association, said that the membership of the associated churches was 36,000; that their additions for the year had been 3,000, but that no less than 1,645 had been erased from their books. The Rev. Dr. Stanford delivered an impressive address, and was followed by the Rev. W. Stott, of St. John's Wood.

**PLYMOUTH GUILDHALL SERVICES.**—A remarkable series of special services for the three towns—Plymouth, Devonport, and Stonehouse—commencing in January, has been lately brought to a close, and appears to have been unusually successful. They were held in the Guildhall, Plymouth, which holds 3,000 persons. "Nearly every night," says the *Western Morning News*, "even during the worst of weather, scores, if not hundreds, vainly sought admittance, and the average attendance must have closely approached three thousand persons. The audiences were remarkable also for their character; for making large allowance for those persons who have so far gone against the committee's wish as to stay away from their regular places of worship in order to be present, and the still larger class who have come in after the usual services were over, no close observer can fail to have perceived that a very satisfactory percentage have been persons who are not customarily seen within our churches and chapels. The perfect order and quietude of the audiences have been another remarkable feature. The addresses, too, have been remarkable for the vigour and attractiveness with which Gospel truth has been plainly and simply presented, and with such unity of sentiment that, so far as the substance of the discourses is concerned, any one address might have been given by any other of the preachers. The most remarkable, and perhaps the most gratifying, feature of the movement has been its catholicity. Each alternate Sunday the officiating minister has been a Church of England clergyman, the remainder being Nonconformist ministers; and on every occasion this unity has been further manifested by the attendance, as listeners, of clergymen and ministers and prominent laymen of various communions. Thus the sharpest weapon of the sceptic has been blunted by demonstrating that although there are occasions when Christian ministers, in their defence of what they believe to be truth, have to take up antagonistic positions, there are many great central truths held by all in common to which the other considerations are subordinate. Whether these services have been successful in the highest and most important sense remains to be seen. Some gratifying facts have come to the knowledge of the committee; it is to be hoped that many more will be revealed to the pious Christian ministers of the town." The services were managed by a comprehensive committee, and the cost defrayed by public subscription which was liberally contributed to. Bishop Temple expressed sympathy with the movement, and the chief clergy and ministers of the town have been present on the platform. One service was for soldiers, presided over by the chief officer commanding the garrison, and another for sailors and fishermen, the port admiral being chairman, and many officers being present, &c.

The Academy understands that the election to fill the vacant Slade Professorship at Oxford is to be held at Easter. Mr. Ruskin has decided not to offer himself for re-election, and there are already six candidates in the field.

#### A WORD TO CHURCH OF ENGLAND LAWYERS.

*Modus et conventio vincunt legem.*—The terms settled by convention of the parties to a contract overrule the law.

*Frustra probatur quod probatum non relevat.*—In vain do you prove that which when proved is irrelevant.

These two maxims are enough to demolish the independent ecclesiastical structure which the Ritualists, busy as beavers, are industriously erecting within the Establishment. It is interesting to see them felling their logical trees, and patting their patristic mud, in the fond hope that they will build a safe abode for themselves, stored with delightful heaps of public nuts and acorns, against the day of disendowment, when the Parliamentary waters shall rise, and the winds of popular indignation blow. They prove and demonstrate as eagerly as a Liberationist that the true Church of Christ is not—ought not to be—cannot be—the vassal of the State; that our Lord's kingdom is not of this world, and that the Church of Christ is, so far as respects the powers of this world, autonomous, sovereign, and free. All trite enough to us Nonconformists. Only the truth does not much concern the controversy we have with the Established Church. It is a piece of transparent jugglery to confound the Church of England with the Church of Christ in England. This "materialised spirit," to use the cant of the *stance*,—this carnalised system of the Establishment, in which is imprisoned sometimes more and sometimes less of the heavenly Presence, reminds us of Milton's angels after their fall:—

Their armour helped their harm, crushed in and bruised  
Into their substance pent, which brought them pain  
Implacable, and many a dolorous groan;  
Long struggling underneath, ere they could wind  
Out of such prison, though spirits of purest light,  
Purest at first, now gross by sinning grown.

"Where the Spirit of the Lord is, there is liberty." That is the law of the kingdom of God. But, alas! *modus et conventio vincunt legem.* Those who have entered into a definite contract with the State, and claim honours, lands, and authorities by a title demonstrably Parliamentary, cannot plead "the perfect law of liberty," not having "continued therein." Annul the contract, resign its profits, untie the *modus et conventio*, and you will stand once more, where all branches of the Church should ever have stood—"in the liberty wherewith Christ hath made us free." Achan might as well have held a conference on "the higher life" in his tent, under the soil of which lay hidden the goodly Babylonish garment, as State Churchmen may talk to us of the privileges and sovereignty of Christ's kingdom when they are upheld in professions and prestige by the favouring arm of the State. E. B.

#### THE RIGHT OF PUBLIC MEETING.—THE BIRMINGHAM CASE.

At the Birmingham Police-court, on Wednesday, the case of Arculus against the Mayor of Birmingham and Mr. J. S. Wright came before Mr. Kynnersley, the proceedings having been adjourned to ascertain whether, upon the facts adduced in evidence, there was a case for a superior court. Mr. Kynnersley had decided, should it be impossible to state a case, to dismiss the summons on the payment of costs by the defendants, but to adhere to his verdict of 20s. and costs should there be a case named that the Court of Queen's Bench would undertake to hear and decide upon.

Mr. Young, on behalf of the defendants, said he had not had an opportunity of preparing a case; and Mr. Kynnersley stated that in that event he should take the responsibility of doing so himself. He was satisfied that the chairman, under the circumstances, had no right to turn out the defendant, and he was satisfied that an assault had been committed. He was unwilling, when he gave his judgment, to convict the mayor without giving him an opportunity of stating a case for the Court of Queen's Bench. If, therefore, after the case had been adjourned for that purpose, the parties were not prepared to state a case, he must state one upon his own responsibility.

Mr. Kynnersley then pointed out that the complainant had made a noise by cheering, but that he did not personally prevent the speakers from being heard. The great disturbance complained of had commenced when the complainant was not present.

Mr. Young said he could have called several witnesses to prove that the complainant had kept up a continuous noise for from five to ten minutes, but that he understood the stipendiary in the early part of the case to say that he had proved sufficient to show that the complainant had disturbed the meeting. He asked, therefore, to be allowed to call the witnesses and reopen the case. Objection, however, was made to this attempt to go over the proceedings again.

Mr. Kynnersley then said Mr. Arculus went to the meeting with no intention of joining in a disturbance. He went there and joined in a cheer for Lord Beaconsfield, and continued to cheer for several minutes, and gesticulated, waved a newspaper, and pointed to the banner. That was all.

Mr. Young asked the stipendiary whether he found that the complainant had contributed to increase the disturbance for a period of from five to ten minutes.

Mr. Kynnersley replied so far as cheering was concerned. Under the circumstances the assault had been proved, and he fined the defendants 20s. and costs. He would give a case for the Court of Queen's Bench. If the Court of Queen's Bench

decided to give sanction to chairmen of public meetings to turn persons out of such meetings, then he hoped they would in all cases exercise their power wisely and discriminately.

#### LAMBETH BATHS MEETINGS.

The seventeenth series of meetings at the Lambeth Baths were brought to a close on Saturday evening last, when a "closing festival" was held. From six to seven o'clock tea was provided—about 500 persons being present. At seven o'clock, a public meeting, enlivened with music and singing, was held. Prayer was offered by the Rev. R. L. Thomas, and in the absence of Mr. S. Morley, M.P., the Rev. G. M. MURPHY took the chair, and read a statement respecting the meetings held during the past season. One hundred and eighty gatherings had taken place, attended by 133,000 persons, of whom 1,150 had signed the temperance pledge. 1102 worth of pure literature had been sold at cost price at the meetings. Religious meetings had been held on Sundays, and on other evenings of the week entertainments, lectures, and meetings had been held, which were thus summarised:—Religious, temperance, and experience meetings, 99; concerts and entertainments, 34; newspaper readings, singing, and music, 21; popular lectures, readings, and public meetings, 16; tea festivals and benefit society gatherings, 10—total 180. Thanks were accorded to the various gentlemen who had assisted at the meetings, and especially to Mr. S. Morley for paying the rent of the building year by year. The additional expenses, amounting to 324l. 5s. 7d., had been chiefly met by the payments of one penny at the doors on Saturday and Monday nights.

Mr. ANDREW DUNN moved the first resolution:—That this meeting heartily rejoices in the success of the seventeenth series of the Lambeth Baths meetings, receives the report now read, and thus places on record its thanks to all the workers and helpers in the movement.

Mr. Dunn said those meetings were of immense importance, and had benefited thousands now in all parts of the world. The clergy and others were endeavouring to establish coffee-houses, and as the ratepayers had not at present the power of closing public-houses he thought it was a good plan to open coffee houses all around, and draw the people from the public-houses. The effect of Sunday closing in Ireland had been so to reduce the publicans' profit that many of them declared they must close their houses, and he hoped the working-classes would support Sunday closing in England. He believed that one cause of the depression of trade was the immense amount spent in drink instead of on the necessities of life.

Mr. GEO. LIVESY seconded the resolution, and remarked on the real success that had been achieved through those meetings.

Mr. FRANCIS PECK, of the London School Board, moved the second resolution:—

That this meeting rejoices in the signs of progress as regards the provision of interesting and healthy meetings and entertainments for the people; heartily commending to the notice of those who have ability and leisure the wide field of usefulness thus opened, as shown by the experience of seventeen winters at the Lambeth Baths, and the happy results of similar endeavours in other localities.

He thought that the highest honour was due to Mr. Murphy and those who worked with him for the way in which they had solved the difficult problem of providing entertainments which were ennobling and not degrading. 1,150 temperance pledges had been taken, and even if only one of those pledges was kept, the rescue of that one life from the degradation of drunkenness was ample reward for their labour. One of the causes of their success he attributed to the music which formed a part of their entertainments. Music was one of the greatest powers in the world, and it was a great mistake of religious people in past days to imagine that it was from the devil and not from God. He recommended them to cultivate a taste for music. He thought the reason why so many did not frequent a place of worship was because religion had been misrepresented to them, and he advised them to go and see for themselves that religion was a beautiful thing.

Rev. J. G. ROGERS, B.A., seconded the resolution. He came that evening to show how much he appreciated the work Mr. Murphy was doing there, and how strong a sympathy he had with the working people of that district. The prosperity of the country depended very much more upon the character of the working people than upon any other single cause. They had the freest institutions of any people in the world; but what was the use of free institutions if they did not know how to use their liberty? They were there as patriots as well as Christians in trying to raise the condition of working people. He wished there were meetings such as that in every district of London, but it was not only a multiplication of halls, but of such men as Mr. Murphy that was needed. The great want of the age was true earnest men, and nothing degraded a man more than drunkenness. England was marked out by God to exercise a great influence over the world, not by military conquest, but by the peaceful spread of commerce. They were at the centre of the world, and he desired that they might be true to themselves, to their country and to God, and that from them should go forth an influence by which all the world should be blessed. (Cheers.)

Mr. ROBERT RAE supported the resolution, which was adopted, and the meeting closed with a vote of thanks to the chairman.



**THE QUARTERLY REVIEW**, No. 294, will be published on SATURDAY, APRIL 19TH.

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**SPEAKERS.**—Rev. T. J. Comber and his Three Colleagues; Revs. William Brock, Hampstead; S. G. Green, D.D., late President Rawdon College; Robert Moffat, D.D., of South Africa; Alfred Saker, of Cameroons, West Africa; Charles Stanford, D.D., Camberwell; Francis Tucker, B.A., Camden Town; T. Vincent Tymms, Clapton; T. G. Rooke, LL.B., President Rawdon College.

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# The Nonconformist.

WEDNESDAY, APRIL 9, 1879.

## THE WEEK.

THE Easter holidays commence without any decided break in the dismal prospect at home and abroad, unless it be the gradual change from a severe winter to milder weather, which may be the harbinger of an agreeable spring. Possibly the few present symptoms of reviving trade may become more manifest as the season advances, though the prevalence of serious strikes, the continued depression of our chief industries, and the prospect of being excluded from some European markets by Protectionist tariffs, are adapted to moderate sanguine hopes. The foreign outlook affords little ground for cheerfulness. A year ago the Eastern Question portended danger, and at the present time—nine months after the signing of the Treaty of Berlin—the Bulgarian crisis still absorbs the anxieties and taxes the resources of European statesmanship. Probably by this time the campaign against Cetewayo—whose overtures are contemptuously repulsed—has been recommenced; and our Anglo-Indian forces are preparing for the contingency of an advance upon Cabul. It depends upon the fiat of a drunken man whether a new Burmese war shall be commenced; and an Oriental despot has suddenly involved us in complications which may entail very serious consequences.

Yes, the Khedive has again broken loose, and we have now an Egyptian "question" on hand in addition to our other external troubles! His Highness, who a few weeks ago succumbed to the demands of the French and English Governments, and consented that their representatives should impose an absolute veto on all measures they might disapprove, has suddenly spurned the control of Mr. Rivers Wilson and M. de Blignières, and in accordance with what he states to be the "daily growing national feeling" has formed "a truly Egyptian Cabinet," and is elaborating a financial scheme by which he proposes to pay in full the high interest upon the Egyptian debt. "Egypt for the Egyptians" is his specious and popular cry. The motives for this *coup d'état* are not yet apparent. Who, indeed, can fathom the secret thoughts of an Oriental despot which have never strayed beyond his own selfish interests? Till otherwise advised by their superiors, the Ministers of Finance and Public Works refuse to resign, in spite of the pashas, soldiers, ulemas, and sheiks, who, we suppose, represent the "national feeling." Yesterday the members of the French and English Cabinets, instead of enjoying the repose which the Easter recess should bring, were holding simultaneous consultations to decide how they should meet the crisis. What are they to do in this emergency? In theory, at least, the Khedive is an independent Sovereign, reckless though he may be, and the government of Egypt by the representatives of foreign Powers, however advantageous it might be for the country, is too gross an anomaly to last. Virtually the two Western Powers are about to have recourse to coercion in a severer form in the interests of bondholders who, tempted by high interest, gave that potentate the means of carrying out his extravagant policy. His deliberate defiance can hardly be otherwise met than by the occupation of Egypt, unless the Sultan can be induced to depose the Khedive. And then comes the question whether France and England, whose interests are not throughout identical, can act together to the end in this complicated business; and, further, will not other Powers, such as Italy, claim to have a voice in the ultimate settlement?

It must not be forgotten that we have the Suzerain of Ismail Pasha still on our hands. Spite of his terrible impecuniosity, the British Embassy at Constantinople can do nothing with the Sultan, who has been on the point of dismissing his able Grand Vizier, either from jealousy or because he has been too long in

office. Turkey has barely escaped being ruled for a time by Osman Pasha, a mere soldier, who has not a particle of statesmanlike capacity. How enviable is the position of Lord Salisbury, who has two Oriental potentates to guide, that refuse to be driven, and spoil all his plans! Our Government have, as the least of two evils, accepted in principle the scheme of a mixed occupation of Roumelia. The Porte, which by the Treaty of Berlin is authorised to send troops to occupy the Balkan passes, does not see the need for such a course, and sticks to the rights which our Government were the means of preserving. Negotiations on the subject have been going on for several weeks between the six Powers, but no progress has apparently been made; and they are still in so delicate a state that the Chancellor of the Exchequer on Monday declined, on public grounds, to give any information on the subject. It is a crucial test of the real value of that memorable treaty which ensured "peace with honour." Turkey insists upon the organic statute for the Principality, and the appointment of a governor-general, being carried into effect without delay, as the conditions of accepting a mixed occupation of the territory. To this, apparently, Russia takes strong objection. At all events, the Czar has been holding protracted council meetings on the subject, and it seems that no decision has yet been come to. The latest reports are contradictory. While it is stated from Vienna that the Porte has definitively accepted the mixed occupation scheme on certain conditions, we hear from Berlin that the situation is regarded as critical.

The reports carried to St. Petersburg by General Todleben, which are said to have created no little excitement, may perhaps be based upon the fact that the Bulgarian Assembly is showing an inconvenient independence. The Deputies are loth to accept Prince Dondoukoff's cut-and-dried constitution *en bloc*. They decline to limit religious freedom in Bulgaria; to subject religious publications to the censorship of the Holy Synod; to restrict the freedom of the Press; or to establish a Senate. There are clearly the germs of national life among the Bulgars at Tirnova, and a rising feeling against their country being regarded as a Russian province. All this may have an important bearing not only on the future of Bulgaria proper, but in prospect of an eventual union with Roumelia; and it ought also to have an influence upon British feeling. Englishmen will hardly consent to ignore the patriotic claims of such a community, or consent that they shall be put under the thumb either of Russia or Turkey.

It is to be hoped that the news of a resumption of peace negotiations with Yakoub Khan may turn out to be true. Indeed it is officially stated that "propositions of a very definite character" have been made. But the Ameer is said to demand as a *sine quâ non* that the British Government shall guarantee his throne—a condition which they will hardly consent to accept. It is clear that, though the season for active operations in Afghanistan has arrived, the Viceroy shrinks from ordering an advance upon Cabul. There is not as yet the slightest sign that the Afghan tribes are becoming reconciled to the invaders of their country. Several of them have lately shown great activity around Jellalabad, and a body of 5,000 Khuzianis were on Wednesday last defeated with great loss by General Gough and his Hussars. Even the military authorities at Lahore object to a march on the capital, in the belief that the leading tribes at a signal from Yakoub Khan would simultaneously rise and attack our communications in every direction. However, the Chancellor of the Exchequer on Friday night gave something like a pledge to Mr. Fawcett that no advance would be made on Cabul without most distinct orders from home.

Since our last number two mails have arrived from the Cape, bringing intelligence down to March 25. While on the one hand we have news of the arrival of most of the transports

with reinforcements, to the immense relief of the colonists, we hear, on the other hand, of another serious disaster to the British arms, which occurred at Luneburg, a post on the left bank of the Pongolo river, and distant about twenty-five miles from the north-eastern corner of Zululand—a district under the military control of Colonel Wood. While the force at that position was being strengthened, a convoy of twenty wagons, with a small escort of 104 men of the 80th Regiment, encamped on the Intombe river, between Derby and Luneberg, five miles from the latter place, was attacked on the 12th of March before dawn by a large force of Zulus, estimated to be 4,000 strong, under cover of a dense mist. The defenders of the camp were surprised and overwhelmed. Sixty men, including Capt. Moriarty and Dr. Cobbin, were killed and the remainder escaped. On the news reaching Luneberg Major Tucker, with 150 of the 80th Regiment, repaired to the scene of the disaster, which he reached in time to see the Zulus retreating, leaving the contents of the wagons, but driving off the cattle. This reverse is ominous in relation to the future. It is clear that the Zulus are as active as they are brave, and the fact that they have no baggage trains will give them an enormous advantage. The event will probably put a stop to further peace negotiations. There seems to be no doubt that Colonel Pearson, with whom flashing signals are exchanged, is in great straits for provisions, and surrounded by a large force. But relief probably was at hand. On March 26 a force of 6,000 men, including 2,000 cavalry—of which the Zulus have none—were to cross the Tugela and advance to Ekowe under the command of Lord Chelmsford himself. Though the distance was only some forty miles, there are no practicable roads, and the progress of so large a column with its wagons and supplies, impeded by vastly superior numbers, would necessarily be slow. Though Oham, the brother of Cetewayo, had surrendered to Colonel Wood he brought few followers with him, and his submission was not thought to be an event of political importance. As might have been expected, the tide of public feeling throughout the South African colonies has turned. The costly arrangements made by the Home Government to fight their battles have evoked a feeling of gratitude, and the policy of Sir Bartle Frere is now generally endorsed.

Before the House of Lords rose for the Easter recess, there was a significant discussion on the Greek frontier question, in the course of which Lord Beaconsfield apologised for the course taken by the Porte in neglecting to carry out the "suggestions" of the Berlin Congress. His light remarks on the subject have created some soreness in Paris; the French Government having with great zeal espoused the claims of the Hellenic Government. Apparently a settlement is not very far off. The Sultan's Ministers have proposed a new frontier line nearly following that indicated in the Protocol. The great bone of contention is the town of Janina, and Preveza its port, which even M. Waddington recommends should be left in Turkish hands. The peers on Friday evening listened to an eloquent and moving appeal from Lord Shaftesbury on behalf of the female and juvenile factory workers in India, whose life is one of unceasing slavery. Lord Cranbrook stated in reply that a bill on the subject has actually been drafted and submitted to the provincial Governments.

On Monday, the House of Commons adjourned till the 17th inst., after a prolonged discussion on the Army Discipline and Regulation Bill, initiated by Mr. Edward Jenkins, who moved a resolution in favour of a reform of military tribunals, which was rejected by 138 to 32 votes. Previously, in reply to Mr. Richard, the Chancellor of the Exchequer admitted that Cetewayo had made pacific overtures, but he doubted their sincerity, and declared that it was necessary for the safety of the colony that the Zulu King's submission "should be complete." In other words, we must have our revenge, and the war must be carried on to the bitter end.



## SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday Night.

It may be recorded to Sir Stafford Northcote's credit that he makes no attempt to compete with his old master in respect of what may be called the oratory of the Budget. Mr. Gladstone once took five hours to expound his financial proposals, and rarely finished under three. Mr. Disraeli, when Chancellor of the Exchequer, also seized the opportunity for oratorical display. Mr. Lowe's Budgets were attractive, as all his speeches are. But Mr. Lowe never erred on the side of prolixity. A speech of an hour's duration from him is, in later years at least, a circumstance unknown. Sir Stafford Northcote took just an hour and a quarter on Thursday night to expound his Budget scheme, and though I have some recollection that Mr. Lowe has done it under an hour, let us be thankful for this mercy.

Sir Stafford had not any very intricate story to tell, and its point, such as it was, he would very thankfully have obscured. The Budget of 1879 may be described in a single sentence. Our Ministry owe four millions and three-quarters, and they do not mean to pay it just now. Of course it is possible to extend an analysis of the figures; but this is the beginning and end of the Budget. Sir Stafford used very little art in dealing with the matter. Mr. Gladstone used to keep his hearers in a state of intensest excitement, advancing and retiring about the main point of his Budget, and then proclaiming the anxiously sought for intelligence in a short crisp sentence. Long before Sir Stafford had reached that part of his speech in which he roundly announced that the Government meant to owe money for another year it was well known that he had no intention of facing the debt.

The speech, which recommended itself from its quality of straightforwardness and simplicity, was heard with very little emotion. The Opposition laughed, and even jeered, whilst the Ministerialists cheered in a somewhat perfunctory manner. There was a melancholy sentence in the speech not calculated to promote hilarity. "In two years," said the Chancellor of the Exchequer, "we have had three wars, and they have cost us eight millions and a quarter." Two at least of these wars are not yet over, and there are grave doubts whether the allowance for either contest made by the Chancellor will prove adequate. For Zululand he allows 1,900,000*l.*, of which 600,000*l.* has already been spent, leaving the balance for the exigencies and necessities of the year. For the yet unconcluded war in Afghanistan he makes no provision whatever.

Mr. Gladstone, who has evidently suffered acutely by the strangely-enforced silence he has preserved throughout the debate on affairs in Zululand—a silence which he broke on the night after the division—was in his place on Thursday eager for the fray. He took notes copiously, and with great promptitude interposed between the Budget and the immature criticism which it has of late years been the custom to bestow upon it on the night of its introduction. This anxious care for the welfare of the progeny of the Chancellor of the Exchequer drew forth a grateful cheer from unthinking Conservatives. But on a moment's reflection they began to see that there was something uncanny in this. The mere notion of Mr. Gladstone not being able at a moment's notice to discuss anything, from a cinder from Pompeii to a clause in a Church Act, was too startling. Further reflection convinced the Conservatives that there was more in this than meets the eye. The fact is, Mr. Gladstone is girding up his loins for a great attack on the financial policy of the Government, and he is anxious that he himself shall not be hampered, nor the opinion of the House forestalled, by individual members committing themselves to expressions of opinion. He wants the House to hear him first and judge afterwards. He is, by the way, apparently in boundless health. His speech on Tuesday night in the debate on Wellington College was delivered with almost buoyant energy, and apparently with a pure delight in hearing the sound of his own voice after an interval of silence spreading over a great Parliamentary crisis.

On Friday night Mr. Briggs brought forward the question of the duty on cotton goods imported into India. Mr. Briggs made a very good speech, showing a perfect mastery of the subject, and no inconsiderable fund of humour. He is fond of quoting poetry, and in the Parliamentary reports you will always find it recorded that the House laughs when he recites poetry. I do not know why this is except that Mr. Briggs himself is by no means a poetical-looking individual. I do not know on what grounds the objection should be taken; but somehow or other he is not the sort of man you would expect

to hear quoting from Tennyson or even from Shakespeare. He does it moreover with an air of deliberation and pre-determination which impresses the House with the necessity of hearing him out. His quotations are not long, and as he delivers them much as he would deliver an invoice, the interlude is soon over, and we are back to business again.

The Government had fought stoutly to prevent the acceptance of his resolution, which indirectly involved censure on their policy in Afghanistan. But what struck me as a most important and significant feature in the debate was the evidence it afforded of the growing anger at our colonies. Every reference to their treatment of the Mother Country in their fiscal arrangements drew forth a cheer from both sides of the House. It seemed, according to Mr. Fawcett, that as compared with the other colonies this little bit of protection on the part of India in the matter of cotton goods is a mere flea-bite. Matters seem ripening towards a truer appreciation of the value of the colonies to England. I remember once having an opportunity of learning something on the matter from a great colonial authority. The question I particularly propounded to him was "What value is Canada to England?" being unaffectedly desirous of knowing. He talked with me for nearly an hour, but at the end of that time I found he had been showing very clearly what value England was to Canada, but had not stated a single point in which Canada was any value to England.

To-night the House of Commons has been engaged in a discussion on the Army Discipline Bill. The debate was not of absorbing interest outside military circles, and, technically, there was at no time "a House" present. There was even some fear that the proceedings might be brought to an untimely conclusion by counting-out, in view of which emergency Mr. Winn kept a relay of forty members within sound of the bell. But "the House" was "kept," the bill was passed, and the faithful Commons went off for the Easter holidays.

## Correspondence.

## CHURCHES AND CHURCHYARDS.

To the Editor of the Nonconformist.

SIR,—I observe that Mr. W. H. Kitson seeks in your last number to justify an assertion respecting the nature and objects of my bill (for which he can find no foundation in the bill itself), by inferences drawn from my votes and opinions on other questions.

No one, of course, can prevent Mr. Kitson from drawing any conclusions from any premises he pleases, either on this or any other subject. But the statement in question, originally made by the *Times* under a misapprehension, was subsequently reproduced by Mr. Kitson or his coadjutors as a statement of fact, and most people, I think, will agree with me that those who undertake to state facts, should at least take care to state them correctly.

I am, Sir, your obedient servant,  
GEO. OSBORNE MORGAN.

House of Commons, April 7, 1879.

To the Editor of the Nonconformist.

SIR,—In order to prove the truth of the *Times* statement as to Mr. Osborne Morgan's real ulterior designs, and "to justify myself," you say, "I should be able at least to quote Mr. Morgan's own language" as to the throwing open of churches as well as churchyards. You save me the necessity for this, by admitting truly, "Mr. Osborne Morgan has denied that he has directly advocated the throwing open of churches." But I will add to your own admission the fact that he has indirectly done so by supporting the Liberation programme, both in and out of Parliament. That, I contend, is Mr. Morgan's "own language."

"It is untrue," you say, "to assert that the Liberation Society proposes to apply the churches to secular uses." But I find in their last report one of its "objects" thus defined:—"The application to secular uses, after an equitable satisfaction of existing interests, of all national property now held in trust by the Established Church"—"churches," in the society's "Practical Suggestions," are defined as parts of "all national property."

I never contended that "donors of land for a public purpose" ought to or "could reserve to themselves the right to dictate to the Legislature the way in which the purpose was to be carried out." But I do contend, and I think honourable men will agree with me, that they have "the right" to look to "the Legislature" to respect the terms on which it accepted and encouraged, and is

daily accepting and encouraging, the giving of this vast amount of property to adhere like honest men to their engagements. What possible pretext has Parliament, i.e. the State, for doing that which individuals would be scouted for doing?

W. H. KITSON.

Offices of the Society for the Rejection of the Burials Bill, Torquay, April 5.

[Mr. Kitson is hardly fair as a controversialist, because, in respect to the Liberation Society, as well as Mr. Osborne Morgan, he seeks to make it appear that they support views which he is unable to prove that they actually hold. Why, for instance, does he parade the general principle of the society as quoted above when he has before him the "Practical Suggestions"? These Mr. Kitson has evidently studied, and yet he refrains from stating that they contain actual proposals relative to churches as well as churchyards. Under the heading "The Disposal of Buildings" appear the two following sections:—

17. All churches existing at the date of the passing of the first of the Church Building Acts [1818] should be deemed to be ancient parish churches.

18. Ancient churches (as defined in Sec. 17) should be vested in a parochial board, to be elected by the ratepayers—which board should have power to deal with them for the general benefit of the parishioners, in such ways as it may determine. The power of sale, at a fair valuation, and under proper regulations, should also be given.

Now there is not a word here about devoting the churches to "secular uses." It is suggested that these churches—which of course include nearly all of those likely to be affected by Mr. Osborne Morgan's bill—should be handed over to a parochial board; and there cannot be the shadow of a doubt that in ninety-nine cases out of a hundred they would, after disestablishment, be retained as places of worship for Episcopal, or some other, Church. In the first clause it is expressly stated that while all churches must be regarded as "national property," public feeling would not justify a strict adherence to this principle, and that, therefore, it may be assumed "that in the disposal of the property now devoted to ecclesiastical uses regard will be had to the voluntary origin of many recent churches and endowments."

Let us now see how the "Suggestions" propose to deal with churches erected subsequent to 1818. This may not be strictly germane to the issue raised by Mr. Kitson, because such churches are more likely to be located in towns where cemeteries exist. The following are the sections that succeed those already quoted:—

19. Churches erected after the date already named, which have been built at the sole expense of any person who may be living at the date of disestablishment, should, on his application, be vested in him, or in such persons as he may appoint.

20. Churches (other than parochial churches which have been rebuilt) erected after the date named, by means of voluntary subscriptions exclusively—and also churches not claimed under the above-named provision—should become the property of the existing congregations, and be held in trust for their use. If, within a given time, such churches be not accepted on behalf of the congregations, they should vest in parochial boards, and be dealt with as ancient churches.

21. Churches built after the date named, which have been erected partly by subscriptions, and partly from Parliamentary grants and other public sources, should in like manner be offered to the congregations; but the amount so derived from public sources should be a charge upon the building, to be paid, or redeemed, in accordance with regulations made by Commissioners under the Disestablishment Act.

Now, if the above and the preceding extract are to be regarded, according to Mr. Kitson's contention, as "Mr. Morgan's own language," what right has the afore-mentioned gentleman to proclaim to all the world that the hon. member advocates the throwing open of the churches as well as the churchyards?

As to the last paragraph of Mr. Kitson's letter we can only repeat that Episcopalians as such have no rights apart from the Established Church, and cannot by any ingenuity be legally recognised except as members of "the Church of England as by law established." Our correspondent might as well contend that it is hard upon the donor of a church to the Church of England that it should entirely pass from his control directly it is consecrated. Yet such is the fact. Such donor cannot, any more than Mr. Kitson's clients, make his own conditions. The State lays them down. But, then, he need not have given the church to the Establishment!

We decline to insert any more letters on the subject from Mr. Kitson.—ED. *Noncon.*]

## THE LIQUOR TRAFFIC.

To the Editor of the Nonconformist.

SIR,—There are numerous indications that the question of legislation on the liquor traffic is passing out of the domain of declamation into that of prac-



tical statesmanship. The success of Sunday closing in Scotland and Ireland is conceded by everybody except "the trade" and its champions legal and legislative. While England may not even yet be prepared for the enactment of a similar law, there has nevertheless been a remarkable change of public sentiment since the memorable failure of Lord Robert Grosvenor's (Lord Ebury's) Sunday Bill twenty-five years ago. Nothing strikes one who has been absent from England for some years more forcibly than the increased regard for Sunday shown in this country. London may not be more Sabbatarian, but it is undoubtedly more *restful* on Sundays than formerly. In the provinces the public feeling as to Sunday exhibits far greater progress. I remember, as a boy, hard drinking, cock-fighting, dog-fighting, and fistic encounters every Sunday in towns where, at the present time, the occasional spectacle of peaceful drunkenness is reprobated, and the offender promptly arrested. It appears to me, therefore, that public sentiment has reached a point of unanimity and strength sufficient to demand the abolition of the Sunday trade in liquor—if not entirely, at least to the extent of three-fourths of its existing dimensions.

"Politics," said Edmund Burke, "is the science of compromise"; and if the licensed victuallers are wise, they will remember that there is no *raison d'être* for their trade, except so far as it can be justified by the necessities and demand of the public. Liquor dealing is an exceptional pursuit. It is both above and below the principles upon which general commerce is regulated. Many licensed victuallers are sensible and worthy men, who fully understand that the policy of resistance to the public can only prove disastrous to the trade. In Scotland the liquor dealers have very wisely accepted the situation, and many of them are strong supporters of Sunday closing. Has not the time come when, as far as regards England, a compromise satisfactory to both the better class of the trade and the general public is possible? At all events it can do no harm for one who has studied liquor laws in many countries to throw out a few ideas for the consideration of thinking men. With your permission I will therefore place before your readers the following suggestions:—

1st. Let grocers' licences, the most insidious and dangerous of the causes of drunkenness, be abolished. This would be so advantageous a concession to the regular liquor dealers that they, in recognition thereof, could well afford to accept the remainder of the reforms advocated in this letter.

2nd. Issue ordinary licences for the sale of liquors on week-days only. To those who seek Sunday licences fix the rate for the same at, say, one hundred pounds above the cost of ordinary licences. This would enable Sunday facilities to be supplied when needed—according to the popular belief—and would indirectly promote Sunday closing to an immense extent, especially in country towns.

3rd. In America it is customary to close all establishments for the sale of liquor from sundown on the day before a local or general election until the election is over. No more useful law was ever enacted. If adopted in England it would accomplish vast good.

4th. Make the *act* of drunkenness a crime. When I resided in New York State every person exhibiting the symptoms of intoxication was at once arrested and fined ten dollars. Hence no drunken people were seen in the streets, a fact which has made many superficial observers erroneously think that there was not much drinking in America.

5th. England urgently requires a "Civil Damage Law," similar to that which is now in operation in New York State. Section 1 of this law provides that:—

Every husband, wife, child, parent, guardian, employer, or other person who shall be injured in person or property or means of support by any intoxicated person or in consequence of the intoxication, habitual or otherwise, of any person, shall have a right of action in his or her name against any person or persons who shall, by selling or giving away intoxicating liquors, have caused the intoxication, in whole or in part, of such person or persons, and any person or persons owning or renting or permitting the occupation of any building or premises, and having knowledge that intoxicating liquors are to be sold therein, shall be liable, severally or jointly with the person or persons selling or giving intoxicating liquors aforesaid, for all damages sustained and for exemplary damages.

There have been numerous cases in which damages have been gained under this law. The owners of real estate, finding themselves involved, sought to evade their liability on the ground that the Act was unconstitutional, but the Court of Appeals at Albany decided that the law was not unconstitutional, and ordered its enforcement not only against liquor dealers but against property owners. The

presiding judge, in pronouncing the opinion of the court, said:—

I can discover no reason why the Act is invalid as to the owner of the premises. The object of the law was to prevent the impoverishment of families by reason of intoxication, to prevent the violence and injury resulting from intoxication by making those who caused it liable for the damages which resulted to others by reason thereof. The tenant may sell, but he must be careful to whom he sells, and never to sell enough to cause intoxication which has been commenced by sales of strong drink by others. The landlord must see that he rents his premises, if he rents them for the purpose of selling intoxicating drinks, to persons who will so sell that no one shall be injured in person, property, or means of support, by reason of such sales. The Legislature required the owner, who alone has the power to lease and select his tenant, to assume the risk of his tenant's acts in the business of selling spirituous liquors when such tenant causes injuries by his sales. If the Legislature can legislate against the tenant, its power to reach the landlord cannot be doubted in the cases mentioned in the Act referred to.

If owners of property seek to secure big rents for houses devoted to the sale of liquor it is only fair that they as well as the tenants should share not only the profits but the risks. A well-known estate agent in London recently pointed out to me a liquor shop which he said if devoted to any other trade would not be worth more than 2,000*l.*, and yet by reason of its present usage it has recently been sold for 26,000*l.* Such a law as this would not injure the respectable class of liquor-dealers, whose interest it is never to allow people to drink to excess in their establishments, but would really benefit them by tending to the suppression of the low and disreputable class of "groggeries" whose customers are systematically encouraged to get drunk. Here is a case in which damages were awarded in New York. I take it from a recent *Herald*:—"Mrs. Emily See, of Tarrytown, a few days ago instituted a suit against James E. McCarty, a liquor dealer of that village, under the Civil Damage Act, for loss of support and personal maltreatment by her husband, David See. Mrs. See was represented by a Mr. Griffin, who showed by evidence that the complainant's husband was a shoemaker, frequented the defendant's saloon, squandered his time and means there, went home drunk and abused and beat his wife, in one instance knocking her down. The jury gave her 50*dols.* damages."

Such convictions have a very salutary effect on both the sellers and consumers of drink.

I am, respectfully,

AN ANGLO-AMERICAN.

London, April 7, 1879.

#### THE LIBERALS AND RECENT PARLIAMENTARY DIVISIONS.

To the Editor of the Nonconformist.

SIR,—As I notice a slight inaccuracy in your remarks at page 329, on the recent division in the House of Commons on Sir C. Dilke's motion with reference to the Zulu war, perhaps you will kindly allow me to correct the same. You say that Sir C. Dilke's resolution "was rejected by a majority of sixty in a House of 536 members," and further on that "the Opposition had, we believe, the largest vote (250, including pairs) recorded during the present Parliament." I think you will find that both these statements are fallacious.

Sir C. Dilke's resolution was rejected by a majority of sixty in a House of 552, not 536, members. As he was also supported by sixteen pairs, the total number of those who voted with him was 262—264 including tellers. This was, I own, a tolerably good vote for the present Parliament, but it does not quite equal that on Mr. Osborne Morgan's Burial resolution, in March, 1876, when he was supported, including tellers and pairs, by 272 members, or eight more than followed Sir C. Dilke.

The session of 1876 also saw the division on the Slave Circulars, when the majority for the Government sank so low as 45. On that occasion Mr. Whitbread was supported by 248 members, two more than voted with Sir C. Dilke.

The worst division for the Liberal party was undoubtedly that of last August, but you inadvertently make it worse than it was. You say the Government had on that occasion "a majority of 148 in a House of 536 members," whereas, in fact, their majority was 143 in a House of 533 members. Finally, the majority against Mr. Whitbread last December on the Afghan war was 101 in a House of 555—not 563—members.

In conclusion, I would say that a careful study of the various party divisions which have taken place in the present House of Commons shows a lamentable weakness on the side of the Opposition, for it seems that only on two occasions—the division on Mr. Whitbread's motion relative to the Slave Circulars, and on Mr. Morgan's of 1876 on the Burials Question—have they really exerted themselves to

compete with the obedient herd who are always ready to follow the Government whithersoever they go.

Even on Monday last, when the division certainly showed a revival of spirit, the number of those absent unpaired was a disgrace to men calling themselves Liberals.

It does appear to me that in view of the near approach of a general election it is time for constituents to bestir themselves, and to demand at the hands of their representatives a thorough account of their stewardship; to insist on those who are persistently absent assigning some sufficient reason for their absence; and to make a determined and united effort to crush out the incipient Jingoism—the sneaking sympathy with the Government—which disgraces so many gentlemen who sit on the Opposition benches in the House of Commons, and have the effrontery to style themselves Liberals.

I am, yours obediently,

C. H. T.

#### Epitome of News.

The Queen and Princess Beatrice have visited Isola Bella, one of the Borromean Islands, and have made excursions on the shores of the Lago Maggiore, so far as the rainy weather would allow. The Pope has sent an autograph letter to Queen Victoria welcoming Her Majesty to Italy, and sending his congratulations and wishes for her welfare. While Her Majesty remains at Villa Clara, the Princess Beatrice with her suite have gone on a visit to Milan.

The twenty-sixth anniversary of the birth of Prince Leopold was on Monday celebrated at Windsor with the usual honours paid to members of the royal family.

The Prince of Wales received the Earl of Beaconsfield at Marlborough House on Saturday. The Prince and Princess of Wales visited the studios of Mr. Millais and Mr. Boehm in the afternoon. In the evening, their Royal Highnesses dined with Lord Carlisle and Frances Countess Waldegrave at their residence in Carlton-gardens.

The health of Sir Henry Layard has been much improved by his short relief from his duties, and it is his present intention to return to Constantinople at the end of this month.

Mr. and Mrs. Gladstone have left London on a visit to Lord and Lady Spencer at Althorp. From thence they proceed to Hawarden.

The cadets of Her Majesty's ship *Britannia*, at Dartmouth, took part on Thursday in their annual regatta, and the crew of one of the four-oared gigs included two sons of the Prince of Wales, Prince Albert Victor pulling bow, and Prince George steering. Six boats competed, and after a keen contest that in which the Princes were came in first by nearly two lengths. The race was rowed in a cold and pelting rain.

The Duke and Duchess of Connaught left Lisbon on Saturday on board the royal yacht *Osborne*, for Cadiz. It is expected that their Royal Highnesses will spend Passion week at Seville. They will subsequently visit the principal towns of Italy, and are expected to pass most of their time at Genoa, Naples, and Venice.

Mr. Rylands has given notice that on going into Committee of Ways and Means he shall move that this House views with regret the great increase in the national expenditure, for which Her Majesty's present Government are responsible, and which in the opinion of this House is not necessary; that the taxes required to meet the present expenditure impede the operations of agriculture and manufacture, and tend to increase pauperism and crime; and that immediate steps be taken to reduce the present expenditure.

Mr. Chamberlain has given notice of his intention to call the attention of the House of Commons to the administration of native affairs in the South African colonies, and especially to the treatment of the coloured population during and since the recent outbreaks; to the enforcement of conscription in Natal, the disarmament of friendly tribes, and the practice of binding by indentures women and children captured from the insurgent Kaffirs, as servants to the colonial farmers, and to move a resolution.

Surviving her husband little more than a week, Lady Walter C. Trevelyan died at Wallington on Wednesday.

The select committee on the Clare election decided on Friday that the acceptance by Sir Bryan O'Loughlen of the appointment of Attorney-General of Victoria rendered vacant his seat for Clare.

In a letter addressed to Mr. Abraham Sharp, of Bradford, Mr. Bright, referring to the outcry for reciprocity, says that the distress in the country from 1839 to 1842 was ten times greater than it has been from 1877 until now. If working men ask for protection and reciprocity after what they have seen and known during the past thirty years, it is clear neither fact, nor argument, nor experience can be of any service to them.

An artesian well is just upon being completed at Nelson, near Burnley, in Lancashire. Water has been tapped at the depth of 150*ft.*, and it rises above the surface to the very unusual height of twenty-nine feet. This is the first water found in this neighbourhood.



On Friday in the presence of all the leading iron-masters of Middlesbrough and district, a public testing of the new process for making steel direct from the Cleveland ore took place at Messrs. Bolckow, Vaughan, and Co.'s works, Middlesbrough. The metal was run direct from the furnaces in the ordinary crucible, and being placed in a Bessemer converter was subjected to the usual blowers.

One of the most terrible instances, drawn not from novels or the drama, but from everyday life, of the insanity of a jealous mind is that which is still occupying the attention of the public at Bristol. An inquest on the body of Mrs. Tilly resulted in a verdict of wilful murder against her husband, who is still lingering on at the infirmary. It was shown that the prisoner was insanely jealous of his wife, locking up her clothes that she should not go out, and actually marking her boots that he might know if she used them, while, according to the neighbours, there was not the slightest occasion for anything of the kind.

The select committee on the bill for the completion of the "Inner Circle," promoted jointly by the Metropolitan and Metropolitan District Railway Companies, agreed on Friday to pass the preamble on condition that a provision be inserted to the effect that the Inner Circle should be completed before the Whitechapel Extension was commenced.

The County Boards Bill was considered at the quarter sessions held on Thursday at Gloucester, all the speakers being strongly opposed to the measures. A general belief was expressed that the bill would not pass, and no resolution was proposed respecting it. The county chairman suggested that all that was aimed at by the bill might be better done by adding the representative element to quarter sessions.

Mr. Isaac Fletcher, M.P., committed suicide on Thursday evening in Morley's Hotel, by shooting himself with a revolver. Not the slightest explanation can be given as to the motive for the act. The deceased gentleman was a Fellow of the Royal Society, and was a magistrate for Cumberland. He was subject to depression of spirits. Mr. Fletcher, who was a moderate Liberal, has represented Cockermouth since 1868. He voted for the disestablishment of the Irish Church in 1869, and was in favour of a further distribution of Parliamentary seats. On Wednesday he recorded his vote in favour of Mr. Mundella's bill for abolishing the property qualification for town councillors.

Mr. Justin McCarthy was on Friday elected without opposition for Longford county, in succession to Mr. O'Reilly, who has been appointed an assistant commissioner of the Irish Board of Intermediate Education. The new M.P. is a Home Ruler, and was lately to be seen in the reporters' gallery of the House of Commons.

Mr. George Armistead, who represented Dundee in the last Parliament, has been asked to offer himself as a candidate for that constituency at the forthcoming general election.

The Bury Town Council have resolved to petition Parliament in favour of the Sunday closing of public-houses. The resolution was carried by 14 votes to 10.

All the necessary preliminaries for establishing a complete line of submarine telegraphic communication with the Cape Colony were finally settled on Friday between the Government and the Telegraph Construction and Maintenance Company. The cable will be laid from Port Natal, Delagoa Bay, Mozambique, and Zanzibar to Aden, where it will join the Eastern Telegraph Company's system; and, as a large extent of cable newly completed is already on board of two vessels which were originally destined for the duplication of the Australian line, operations may be commenced by the immediate despatch of these vessels to Port Natal. There is some reason to hope that the entire work may be finished by the later autumn months. Subsidies have, of course, been granted by the English Government, the Cape and Natal Executives, and also by the Portuguese Government.

The new park opened at Birmingham on Saturday is the second or third presented to the town by the generosity of Miss Ryland. A few years ago one of the finest parks in England was handed over, ready for the use of the public, to the authorities of Birmingham by the same wealthy and generous-hearted woman, at a cost of some 30,000*l.*

A manifesto has been published, signed by nearly all the members of the late Mr. George Odger's committee who were engaged in the Southwark election, supporting the candidature of Messrs. Rogers and Dunn. The great majority of Mr. Odger's old committee are now members of the Southwark Liberal Association.

At more than half the pits in the county of Durham work was suspended on Monday. Some 20,000 colliers have now suspended work, and it is feared that in a few days that number will be doubled.

A return of power-looms in Blackburn shows that more than 12,000 are utterly idle. Upwards of five thousand weavers alone are stopped, many of whom are left without any court of appeal but the board of guardians. Other branches of the trade are in a similar state of panic.

The reports from the commercial markets, though there is a good deal of variance, are upon the whole more cheerful, and in some cases point to decided improvement. There is marked animation in Cornish tin shares, and generally, indeed, there is an advance in tin and copper. In the iron trade there is still depression in most quarters; but in Sheffield business is improving in cutlery and

implements; and from there, as well as from Barrow, the reports speak of a good foreign demand for steel rails. In wool there is a decided revival. Whether it will prove lasting, or is due only to the lateness of the spring, remains to be seen. Raw cotton in Liverpool retains last week's advance, but in Manchester the market for cloth is undecided. If the rise in the price of the raw material is maintained, the margin for manufacturer's profits will be still further reduced, and the present rates cannot be sustained.

Another coffee-tavern was opened in Mayall-road, Brixton, on Saturday evening. It was stated that customers would have the use of a dining-room, smoking-room, reading-room, and library; and the total amount expended on it had been 600*l.* Lord Shaftesbury, who presided, remarked that the inhabitants had acted with most commendable spirit, but if the undertaking was to prosper they must give the working man the best refreshments. He was somewhat afraid this movement had been started in too great a hurry, and that it had evoked the hatred of many of the owners of the existing coffee-shops. He thought it should have been remembered that there were from 1,500 to 2,000 of these establishments in the metropolis, and that many of them could very easily have been utilised, either by subsidies or purchase, for the purpose of developing this movement.

Sir M. Hicks-Beach, M.P., in reply to a deputation which on Monday drew his attention to the nature of the new Canadian tariff, said he was disposed to believe that Canada was far from desiring to injure the mother country, and would prefer favouring it than otherwise. He would carefully consider what had been placed before him.

The trade and navigation returns for March show that the total declared value of the exports for the month was 16,170,518*l.*, against 16,756,397*l.* in March 1878, and 16,920,930*l.* in March, 1877. The total value of the exports for the first three months of the year was 43,080,105*l.*, against 47,076,628*l.* in 1878, and 47,260,755*l.* in 1877.

Judgment has been given in the House of Lords in the important appeal case of "Muir and others v. the Liquidators of the City of Glasgow Bank." The question at issue was whether trustees who had accepted the transfer of shares, and whose names are entered in the register of the bank as trustees holding shares, are, as partners of the bank, personally liable in payment of calls or are merely liable to the extent of the trust estate which they administer. The Lord Chancellor said that under the bank deed of partnership there was no limit to the liabilities of partners, and there was no power to enter into a special contract limiting the liability. The decision of the Court of Session must be affirmed and the appeal dismissed. It was difficult, his lordship continued, to use words which would adequately express the sympathy he felt for those who had been overwhelmed by the disaster. That sympathy acquired a peculiar significance in the case of those who had become liable with probably no trust estate to fall back upon. But it was their lordships' duty simply to declare the law on the subject. The judgment was unanimous.

The *Builder* says it is understood that the 1851 Commissioners have determined to take possession of the gardens at South Kensington; in fact, that they have formally demanded them and have been refused.

The French Senate on Saturday, after agreeing by 161 to 164 to the vote of 300,000*l.* for indigent Communists, adjourned till May 12. The Chamber of Deputies adjourned till May 15.

The complementary elections to the French Chamber of Deputies have resulted in the return of thirteen Republicans and one Legitimist. Second ballots are necessary in the seven remaining cases. The Moderate Republican candidates have generally defeated their Radical competitors.

M. Ernest Renan was on Thursday formally received into the French Academy, and delivered a eulogy on M. Claude Bernard, whom he was elected to succeed.

Two hundred and thirty-two more Communists have been amnestied.

The mayors of several arrondissements entertained M. Lepère, the Minister of the Interior, at dinner on Saturday. In his speech M. Lepère spoke strongly in favour of the return of the Chambers to Paris.

In the Lower House of the Hungarian Diet on Friday, a vote of thanks was passed to Austria and to foreign countries for the assistance they had rendered to the sufferers by the floods at Szegedin. It was stated that the subscriptions received would be invested at good interest until the work of rebuilding the city commenced.

The Austrian peace party intends to take part in the International Congress of members of the various European Parliament, for promoting the reduction of military expenditure and of standing armies, and the institution of arbitration in international disputes.

The idea of the separation of Alsace and Lorraine is gaining ground. Prince Bismarck personally conferred on the occasion of the Emperor's fête with several German Princes who had gone to Berlin, including the King of Saxony and the Grand Dukes of Baden, Mecklenburg, and Weimar, and they are all said to view the plan with a favourable eye.

It is stated that the Prussian Government have consented to allow to the Queen Dowager of Hanover an income out of the interest due upon the Guelph Fund.

The question of the marriage of King Alfonso is much discussed at Madrid. The *Epoca* states that it is more likely an Archduchess of Austria will become Queen of Spain than a daughter either of the Comte de Paris or the King of the Belgians.

General Garibaldi arrived in Rome on Saturday afternoon. He was carried from the station to his son's house lying full length on a litter, unable to move from rheumatism. He expressed his pleasure at hearing that his letter welcoming the Queen of England had been copied into many journals. The crowd, on hearing that the general was ill, preserved a respectful silence, and perfect order was maintained. In the evening King Humbert sent General Medici to salute Garibaldi in his name, and to inquire after his health. The Syndic of Rome also visited him. General Garibaldi's friends assert that politics have nothing to do with his visit to Rome. He found that his health was not improving at Caprera, and thought the mineral springs at Civita Vecchia might benefit him. The general's health has improved during the last few days.

It has been decided by the Imperial Council of St. Petersburg, owing to strong representations made by Count Schouvaloff, to countermand the expedition to Merv. Count Schouvaloff, after having settled the mixed occupation question in London, is, it is said, to succeed Prince Gortschakoff.

A St. Petersburg telegram says that the Czar has just presented Prince Milan with a complete battery of Krupp guns of large calibre, worth 120,000 ducats. The Czarina sent, at the same time, the Order of the Red Cross to Princess Nathalie of Servia.

With regard to Burmah, the *Times* correspondent at Calcutta states that the situation is practically unchanged, and that it is hoped the crisis will pass over without any necessity for hostile action on our part. Trade with Upper Burmah is in the meantime paralysed, and there is still much anxiety as to the safety of Europeans at Mandalay. Several powerful chiefs have declared that they will no longer pay any allegiance to the King of Burmah. Mr. Aitchison, the Chief Commissioner of British Burmah, has sent back to Calcutta Prince Nyoung Yan, who had returned to Burmah in disguise.

An alliance is reported to have been concluded between Peru and Bolivia, who have declared war against Chili, where the utmost popular exasperation is said to prevail, outbreaks against Peru being averted only by the endeavours of the Chilean authorities and statesmen.

It is reported from Philadelphia that the cattle disease has broken out in sixteen places in ten counties of New Jersey. The Pennsylvania Senate has unanimously passed a bill to stamp out pleuropneumonia among cattle within the State.

Mme. Patterson Bonaparte, the widow of Prince Jérôme Bonaparte, the ex-King of Westphalia, died at Baltimore on Friday at the age of ninety-four.

Sir Henry Parkes, the Premier of New South Wales, has introduced a bill for the restriction of Chinese immigration, and a telegram from Adelaide announces that the Government has issued orders to prevent the employment of Chinese labour on Government contracts.

A gang of bushrangers, led by a man named Kelly, have crossed into New South Wales from Victoria, and robbed the bank at the small town of Jerilderie of a sum of 2,000*l.* They succeeded in capturing the police and held possession of the town for two days. A reward of 8,000*l.* for the capture of the gang has been offered by the Governments of New South Wales and Victoria.

### Miscellaneous.

At the last Cambridge local examination twenty-five juniors of Mill Hill School passed from this school, twelve being in honours. No seniors are now sent in.

An effort is being made to found in Liverpool an institution similar to Owens College, and to be called "University College." 75,000*l.* is asked for as a fund to commence with, and an influential committee has been formed.

A medallion, with the following inscription, "John Milton, born in Bread-street, 1608, baptised in the Church of All Hallows, which stood here ante 1878," has been inserted at the corner of the new warehouses which have been erected on the site of the church.

VICTORIA (PHILOSOPHICAL) INSTITUTE.—At a meeting of this society held on Monday evening a paper was read by Thomas Karr Callard, F.G.S., on "The Contemporaneity of Man with the Extinct Mammalia (as taught by recent Cavern Exploration), and its bearing upon the question of Man's Antiquity." The author of the paper contended that the Cavern evidence points to the more recent extinction of the mammalia referred to, rather than to the remote existence of man.

THE TELEPHONE.—At the meeting of the Fellows of the Royal Society on Wednesday evening communication by telephone was established between the Royal Institution and Burlington House. Professor Tyndall was at one end of the wire and Professor Huxley at the other; and among those present were Lord Lawrence, the First Lord of the Admiralty, Lord Houghton, Sir James Paget, Professor Owen, Mr. Spottiswoode, P.R.S., Sir J. Fyfe, and Mr. Waterhouse. The instruments used were Edison's new loud-speaking telephones, and the voice is stated to have been distinctly audible over the whole of a large room.



**THE ELECTRIC LIGHT v. GAS.**—At the half-yearly meeting of the London Gas Light Company, at the Freemasons' Tavern on Thursday, Mr. M. R. Hawkins, who presided, alluded to the depreciation which had been caused in gas shares by the threatened opposition of the electric light. So far, however, as the experiments had at present gone gas shareholders had little to fear from the new mode of illumination. As yet the electric light had very little vitality, and, in his own opinion, it never would have any. Even if it could be developed to the extent that some people had talked of, there would still remain a vast field of business for gas companies, and there was nothing in the invention at present to cause the unreasonable scare which had occurred amongst gas shareholders. In future he hoped they would be induced to await the result of experiments, before allowing themselves to be frightened by rumours to part with their property under its value. After a discussion, in which other gentlemen expressed concurrence in the chairman's views, the report and accounts were adopted, and the usual dividends declared.

**THE UNIVERSITY BOAT RACE.**—The thirty-sixth annual aquatic contest between the Universities of Oxford and Cambridge was rowed on Saturday afternoon between Putney and Mortlake, in the presence of an enormous number of spectators. The Cambridge crew drew away at the first stroke, and won easily by two lengths and a half. The time of the race was 21 min. 16 sec. There was an absence of good pace, but the rowing was said to be above the average, and Cambridge won by superior strength, and without Marriott, who only joined two weeks previously, Oxford would, it is said, have been nowhere. Out of the thirty-six races rowed Oxford has won eighteen and Cambridge seventeen, while the dead heat of 1877 makes up the total. The crews dined together in the evening at the St. James's Restaurant, Mr. Justice Denman presiding, in the unavoidable absence of Lord Justice Brett. Dean Merivale, who rowed in the Cambridge boat in 1829, was among the guests, and his health was drunk with great applause.

**THE LONDON SCHOOL BOARD.**—At a meeting of the Board on Wednesday a reply of the Works Committee to the letter from Mr. Cumin, of the Education Department, which was published last week, was approved, and a copy of it ordered to be sent to the Education Department. The letter states, in effect, that although the Board had not technically received a full sanction for the proposed expenditure to which the letter of the Education Department referred, they had received a virtual sanction, not only by a specific agreement in force since 1875 between the Board and the Department, but by the previous action of the Department in sanctioning similar loans raised on behalf of 251 schools already erected. [The substance of the statement was given in our article on the subject last week.] The question of the cost of the Shaftesbury was again discussed, and it was resolved that henceforward all works other than petty repairs of not less than 5*l.*, and all purchases of furniture for the Industrial Schools Committee, should be entrusted to the Works Committee to execute on the authority of a vote of the Board, and that no payments should be made to any of the staff of the Industrial Schools Committee, nor any variation be made in their salary and allowances as fixed by the Board, without a special report first made to the Board, and authority voted by the Board. The Board at its rising adjourned to the 23rd inst.

**THE NEWEST FORM OF REVIVALISM.**—There has recently been a series of special revival services at Manchester.—The handbills on the subject, which were widely distributed, were headed "The Salvation Army, in the Salvation Temple, Grosvenor-street." The following revivalists were announced as being engaged for the services of Sunday week:—"Captain Booth with his hallelujah fiddle; Happy Bill and Glory Tom, from Sheffield; Shaker Bill, from Blackburn; and a converted collier, a band of hallelujah lasses, the champion pigeon flyer, and the champion wrestler of Over Darwen, and Mrs. Wilson the singing pilgrim, who will pray and speak for God." The services, it is stated, as conducted by this troop, were of themselves unobjectionable; but in the afternoon and evening there was much interruption and disturbance, rendering the presence of the police necessary. The persons who caused the row were not the *bona fide* congregation, but "rowdies" who came for the purpose. There are now in South Wales three young women, who style themselves "The Salvation Army," and who have created a great commotion amongst the rough miners. In the Rhondda Valley the other night (says the *Daily Telegraph*), the Salvation Army held an all-night prayer-meeting, singing Welsh hymns, praying and preaching until morning. A reformed cheap jack made a great impression at a "council of war" held in the morning, while at the night meeting young men and women threw away their silver ornaments, pipes, &c., and the women tore off the flounces from their dresses, renouncing them as idols. Young men rushed to the penitents' table, calling to God to bless them, and one of them took off his coat and tucked up his sleeves; while the rest of the audience, embracing and shouting "Hallelujah," shook hands and sang and prayed by turns. This went on till daylight.

**ARE THE ZULUS FELLOW MEN?**—I see that the Chaplain-General has issued a form of prayer to be used on behalf of our soldiers who are fighting abroad; but I don't observe that the Zulus are included. They may not perhaps deserve our prayers—just now at least—though we are all

agreed that they are mortal sinners. We hate them because they are black and ugly, and because we can't easily defeat them. Well, they are as God made them, so far as their lips, noses and colour go; but I would put it gravely to any man—are we very much morally their superiors? Have we heard of a Barnes mystery among them yet? Have they produced a Peace? Have they had a Great Coram-street murder lately? Has news come from their country resembling anything like the Glasgow Bank failure? I was thinking of these ugly savages, and thanking God that I was born in a great, free, and enlightened country, when my eye lighted on two paragraphs in my morning paper. They were both bits of public gossip, and they ran thus: No. 1 related that a man named George Frederick Wadham was the owner of three dogs; that he committed these dogs to the custody of a man named Martin Hart; that he forbade Hart to feed these dogs; that Hart did as he was bid, and locked up the dogs in a warehouse and kept them without food for six days, and would listen to them howling and sometimes take a peep at them through the window. No. 2 related that a man named Stracey undertook for a bet to worry three live rats with his teeth; that a table was placed in a yard, and the rats were turned out of a bag upon it, and that Stracey caught two of the rats in his teeth and killed them, and that a dog killed the third. And that a number of men stood round the table to prevent the rats from escaping. And we pray for ourselves and our soldiers, and we call the Zulus barbarians, brutes, black devils! Great Heaven! And are we not right in so praying, if not in so hating? I think that the greater, the nobler, the freer, the more enlightened we become as a nation the more forms of prayer we require and the more mercy we have to supplicate.—*Mayfair*.

**HOW WE ARE PROTECTED IN LONDON.**—Highway robbery in the streets of London is now conducted with a boldness and frequency hardly excelled in the palmy days of Dick Turpin. At different police-courts on Friday there were three several cases of robberies of this description committed under circumstances that might well be considered incredible. One was that of a man charged at the Thames police-court, who, according to the evidence of a lady, seized her savagely by the back of her neck when she was walking in the Commercial-road with her sister, nearly strangled her, so that she could not call out, and made off with her gold chain and locket. This man was subsequently apprehended by the police, and has been remanded for a week. At the Mansion House two men were charged, one with robbery and the other with an attempt at rescue. In this case it appeared by the evidence that an old man was being robbed on London Bridge on Sunday, when the prosecutor, interfering, was himself robbed by one of the prisoners, whom he gave into custody, upon which the other prisoner threatened and struck the officer who seized his companion. These ruffians received the very inadequate punishment of three months' and two months' imprisonment with hard labour respectively. Even a worse case was that of a man who was charged at the Bow-street court with stealing from the person a large diamond locket, value 50*l.* A lady was coming out of her house in Burton-crescent at noon on Thursday, when, according to her testimony, the prisoner seized hold of her, tore her locket from her neck, and ran off with it. Burton-crescent is, however, blessed, it seems, with a beadle. This functionary, witnessing the robbery, stopped the prisoner, who was on Friday committed for trial. As a record of highway robberies in the streets of London this is sufficient for one day; more especially as houses are broken into right and left at night by armed burglars.—*Pall Mall Gazette*.

**DEATH OF MISS METEYARD.**—Miss Eliza Meteyard, author of the "Life of Wedgwood" and many other works, died at her residence in Lambeth on Friday morning. The *Staffordshire Advertiser*, in an obituary notice of Miss Meteyard, says:—This amiable and accomplished lady was the only daughter of Mr. Meteyard, a surgeon, of Shrewsbury, and she was born early in the present century. Her first work, "Struggles for Fame," was published in 1845, and was followed in 1849 by a prize essay on "Juvenile Depravity." She published in succession several stories in which she strove to inculcate the virtues of gentleness, truthfulness, and providence. Among these may be mentioned "The Doctor's Little Daughter," "Lillian's Golden Hours," "Doctor Oliver's Maid," "Mainstorie's Housekeeper," "Give Bread; Gain Love." Miss Meteyard contributed a leading article to the first number of *Douglas Jerrold's Newspaper*, and Jerrold himself appended to that article the signature of "Silverpen," under which *nom de plume* Miss Meteyard contributed extensively to several metropolitan newspapers and magazines. In addition to her charming stories enforcing the domestic virtues, she also wrote on extramural burials at a time when public cemeteries were few and far between, and took her place in the ranks of sanitary reformers when sanitary reform was less fashionable than it is at the present day. But Miss Meteyard's *magnum opus* was undoubtedly her "Life of Josiah Wedgwood," in which she embodied the results of many years' intelligent and painstaking research, carried on with an absorbing enthusiasm for all that related to the great potter. Miss Meteyard's "Life of Wedgwood" is incomparably the first work of its class for thoroughness of investigation and lively sympathy with and admiration for her

subject, to say nothing of the sumptuous manner in which the work was brought out. The "Life of Wedgwood" was succeeded in 1871 by "A Group of Englishmen," in which the story of the younger Wedgwoods and their friends was told; and in 1875 appeared the "Wedgwood Handbook," which must ever be the text-book of connoisseurs. Several works, sumptuously illustrated, describing Wedgwood's choicest productions, have also employed Miss Meteyard's pen, and her death has interrupted a new edition of the "Life," from which much was expected, and to the completion of which she looked forward with zest for the repose which was to follow. Her literary labours were recognised by Mr. Gladstone, upon whose advice she was awarded a pension of 60*l.*, which was afterwards increased, in response to a very influential memorial, by the present Government to 100*l.* per annum. Dean Stanley, also, in a manner worthy of himself, placed at her disposal the cottage in which she has resided for the last two years, and in which her brave and, indeed, heroically self-reliant spirit passed away early on Friday morning. Those who had the pleasure of a personal acquaintance with Miss Meteyard know well how sincere and unaffected was the interest she took in the humbler classes of the community, and how, notwithstanding her infirmity of deafness and a sensitive nervous organisation, her conversation was bright and cheerful, full of acute and witty sayings on men and things, sometimes pleasingly reminiscent, and always kindly and considerate for the feelings of others. To the end of her life Miss Meteyard was consistent in her attachment to the school of political and social reformers with which in her young days she identified herself with characteristic enthusiasm.

### Gleanings.

Petroleum is said to be the new sovereign remedy for bronchial affections.

France is supplying London with meat, eggs, fruit, and vegetables by a special quick train service.

Professor (blandly): "Mr. Y., how did the monasteries acquire so much wealth during the fourteenth century?" Student (thoughtfully): "Well, I don't exactly know, sir, unless they passed around the plate at both services."

An M.P., on being informed that the leaders of his party threatened to throw him overboard for not voting at a recent division, exclaimed, "Let 'em do it if they dare, and I'll soon show 'em that I've strength enough to swim to the other side!"

As the happy couple were leaving the church, the husband said to the partner of his wedded life: "Marriage must seem a dreadful thing to you; why, you were all of a tremble, and one could hardly hear you say, 'I will.'" "I will have more courage, and say it louder next time," said the blushing bride.

"The crime of obtaining money under false pretences has greatly diminished within the last few years," said a judge to a country friend. "How do you account for that?" asked his friend. "Easily enough," replied the judge. "You see, the fact is, in these times it is almost impossible to obtain money under any pretence."

How Not to Do It.—A photographer applied the other day to a very handsome woman for permission to take her likeness. "To exhibit in the windows?" she asked. He replied "Yes." She relished the compliment, but suggested that her husband and friends would not like to see her portrait hanging beside actresses and Zulus. "Oh," replied the photographer, "I can get over that difficulty by touching up the picture in such a way that no living person shall recognise it."—*Mayfair*.

THE LATE BISHOP OF OXFORD prided himself on being able to identify individually all the clergy of his diocese. But on one occasion when Dr. Wilberforce was dining with a number of them, he observed one clerical brother whose name he did not know. Unwilling to confess his ignorance, and too cautious to make inquiry, the good bishop approached the unknown, and by way of a feeler remarked to him, "I forget how you exactly spell your name"—to which the somewhat discomfiting reply was, "J-o-n-e-s."

DR. CHALMERS AND HIS STUDENTS.—When the Free Church College was first established in Edinburgh, the class-rooms adjoined the house of Mr. Naismyth, an eminent dentist in George-street. As the students were in the habit of applauding Dr. Chalmers and the other professors during the delivery of their lectures, the noise made in this way often startled and disturbed the patients under Mr. Naismyth's care. Mr. Naismyth was obliged to complain, and request by letter to the principal that the students would either be more moderate in their applause or express it in some other way than by beating the floor with their feet. On receiving the letter, Dr. Chalmers promptly informed the students of Mr. Naismyth's complaint, and begged that they would at once comply with his request, saying, "I should be very sorry indeed if we here were to give offence to any neighbour, but more especially to Mr. Naismyth, a gentleman so very much in the mouths of the public."

THE "GO IT, NED," STORY.—In his speech in the House of Commons on Tuesday, April 1, on the Zulu debate, Sir W. V. Harcourt happened to mention the battle of Navarino; and with reference to that "untoward event" observed that it had always been supposed that a despatch had gone forth from "an illustrious



quarter" addressed to the admiral in command of the British fleet in the Levant, and couched in these laconic terms: "Go it, Ned." The relation of this anecdote has elicited a letter in the *Times* from General Sir William Codrington, G.C.B., the distinguished son of the admiral in question; and in this communication he contradicts point-blank the authenticity of the "Go it, Ned" story. Sir William observes that the late Admiral Sir Edward Codrington was always accustomed to deny that there was the slightest ground for this myth, and that he read at the time, and has still in his possession, every private letter addressed to his father by the Lord High Admiral the Duke of Clarence, afterwards William IV. Sir William contends that the correspondence contains no single expression capable of being tortured into the remotest likeness to the "Go it, Ned" laconicism, which, he adds, was probably invented for some small professional or party purpose. Sir William Codrington concludes his disclaimer by pointing out the impropriety of a story so utterly devoid of foundation being treated by a distinguished Parliamentary speaker as "history."

**THE LATE BARON CHANNELL.**—One peculiarity attributed to more ancient judges Baron Channell certainly brought down to his own time. He was a great gourmand, and at one o'clock precisely, whatever the state of the case being tried before him, the Court adjourned for lunch, and an excellent lunch it was for the stout old Baron of the Exchequer. In this peculiarity he differed from many if not most of his judicial brethren at the present day, whose lunch is generally a piece of bread or a small chop. An admirable illustration of the difference of the judges in this respect occurred at Exeter not many years since. When the courts of assize are at any distance from the judges' lodgings, the judges' cook, who travels round circuit with them, usually asks the judges before starting for court in the sheriff's carriage in the morning, what he shall send them down for lunch. Baron Channell and Justice B— were descending the stairs side by side, when the cook, in his spotless "jeans," made the usual inquiry. "Oh!" said Channell, who was senior judge, in the short, clipping words and style peculiar to him, "send my lunch at one punctually, mind. I'll have—let me see—I'll have a basin of clear mock turtle, and a chicken, and some peas and potatoes, and an apple tart, and—and some sherry and seltzer; at one, mind, not later." "Yes, my lud," replied the cook, and turning to Justice B—, "what shall I send your lordship?" "Oh, thank you, cook," was the reply, in the slow, solemn, and almost mournful voice of the brother judge, "I'll have what I have at half-past one, then it won't disturb Baron Channell. I'll have, if you please, at half-past one, a piece of stale seed cake and some camomile tea."—*Leisure Hour*.

**LONGFELLOW'S LAST POEM.**—The following recently appeared in the *Cambridge (U.S.) Tribune*:

#### FROM MY ARM-CHAIR.

TO THE CHILDREN OF CAMBRIDGE.

Who presented to me, on my Seventy-second Birthday, Feb. 27, 1879, this Chair, made from the Wood of the Village Blacksmith's Chestnut Tree.

Am I a King, that I should call my own  
This splendid ebony throne?  
Or by what reason, or what right divine,  
Can I proclaim it mine?

Only, perhaps, by right divine of song  
It may to me belong;  
Only because the spreading chestnut tree  
Of old was sung by me.

Well I remember it in all its prime,  
When in the Summer-time  
The affluent foliage of its branches made  
A cavern of cool shade.

There by the blacksmith's forge, beside the street,  
Its blossoms white and sweet  
Enticed the bees, until it seemed alive,  
And murmured like a hive.

And when the winds of Autumn with a shout  
Tossed its great arms about,  
The shining chestnuts, bursting from the sheath,  
Dropped to the ground beneath.

And now some fragments of its branches bare,  
Shaped as a stately chair,  
Have by my hearthstone found a home at last,  
And whispered of the Past.

The Danish King could not in all his pride  
Repel the ocean tide;  
But, seated in this chair, I can in rhyme  
Roll back the tide of Time.

I see again, as one in vision sees,  
The blossoms and the bees,  
And hear the children's voices shout and call,  
And the brown chestnuts fall.

I see the smithy with its fires aglow,  
I hear the bellows blow,  
And the shrill hammers on the anvil beat  
The iron, white with heat!

And thus, dear children, have ye made for me  
This day a jubilee,  
And to my more than three score years and ten  
Brought back my youth again.

The heart hath its own memory, like the mind,  
And in it are enshrined  
The precious keepsakes, into which are wrought  
The givers' loving thought.

Only your love and your remembrance could  
Give life to this dead wood,  
And make these branches, leafless now so long,  
Blossom again in song.

Feb 27, 1879. HENRY W. LONGFELLOW.

## Births, Marriages, and Deaths.

### MARRIAGE.

**CROSS-WATSON.**—April 3, at the Wesleyan Chapel, Morley, by the Rev. T. L. Parker, assisted by the Rev. T. Barr, Ben. C. Cross, of Dewsbury, to Emily, third daughter of the late Thomas Watson, Croft House, Morley.

### DEATHS.

**RALPH.**—On March 29, at Sutton Valence, Kent, suddenly, Mr. Henry Ralph, youngest son of the late Mr. James Ralph, of Norwood, 56 years of age.

**TOWNLEY.**—April 1, Elizabeth Fosse, wife of the Rev. James Townley, of 3, The Terrace, Green Lanes, London, N., and eldest daughter of the late John Rogers, Esq., of Blackheath and Ilfracombe.

**FULLER.**—On April 2, at 28, Florence-street, Islington, after many years of severe suffering, borne with exemplary patience, Andrew Carey Fuller, grandson of the Rev. Andrew Fuller, formerly of Kettering, aged 55.

**TIDDY.**—April 3, at Shoreham, Sussex, after a long and painful illness, Andrew Brandram Tiddy, of the Stock Exchange, son of the Rev. W. P. Tiddy, of Caubertwell, aged 29 years.

**ARMITAGE.**—April 5, at Bradford, aged 32 years, Frederick, eldest son of Mr. Benjamin Armitage, of Halton Bank, Pendleton.

**EPPS'S COCOA.**—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly-nourished frame."—*Civil Service Gazette*. Sold only in packets labelled—"JAMES EPPS & Co., Homoeopathic Chemists, London."

**DO YOUR "DYING" AT HOME.**—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braid, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson's Dyes. Sold by chemists everywhere.

**"COCA LEAF, WORDSWORTH'S CHEMICAL FOOD OF HEALTH,"** prepared from "Erythroxylon-Coca," the successful remedy for debility, nervousness, neuralgia, sleeplessness, and rheumatism. 1s. 1½d., 2s. 9d., 5s., and 15s.; sent free on receipt of P.O.O.—H. Wordsworth and Co., Homoeopathic Chemists, 6, Sloane-street, Knightsbridge, London.

**PERFECTION.**—MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER is offered to the public with full confidence in its merits. Testimonials of the most flattering character have been received from every part of the world. Over forty years the favourite and never-failing preparation to restore grey hair to its youthful colour and lustrous beauty, requiring only a few applications to secure new and luxuriant growth. The soft and silky texture of healthy hair follows its use. That most objectionable and destructive element to the hair called Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

**WARNING! RECKITT'S PARIS BLUE.**—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public have been attended by the usual results—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

**CHILDREN TERTHING.**—Mrs. Johnson's Soothing Syrup cannot injure the most delicate infant, contains no narcotic, and gives immediate relief. See Barclay and Sons' name on stamp. Of all chemists, 2s. 9d. per bottle.

**HOLLOWAY'S PILLS.**—The Stomach and its troubles cause more discomfort and bring more unhappiness than is commonly supposed. The thousand ills that settle there may be prevented or dislodged by the judicious use of these purifying Pills, which act as a sure, gentle, anti-acid aperient, without annoying the nerves of the most susceptible or irritating the most delicate organisation. Holloway's Pills will bestow comfort and confer relief on every headachy, dyspeptic, and sickly sufferer, whose tortures make him a burden to himself and a bugbear to his friends. These Pills have long been the popular remedy for a weak stomach, for a disordered liver, or a paralysed digestion, which yield without difficulty to their regulating, purifying, and tonic qualities.

## Advertisements.

### METROPOLITAN IMPROVEMENTS.

**MESSRS. COOKE BAINES & CO.,** Surveyors and Valuers, No. 28, Finsbury-place, E.C., having had many years' experience in the settlement of Compensation Claims, offer their Services where property is required to be taken compulsorily.

**MEMORY EXTRAORDINARY BY CORRESPONDENCE.**—Particulars post free of Mr. W. M. STOKES, Teacher of Memory, Royal Polytechnic, 309, Regent-street, London, W. Class on Tuesdays, 3 and 8.30, "Stokes on Memory," by post, fourteen stamps. Memory Globe, 14 stamps.

### H I B B E R T T R U S T.

In compliance with the provision of their Trust Deed, the Trustees being about to revise and thoroughly reconsider the scheme they are now acting on, hereby invite suggestions for their consideration during such revision.

Communications may be addressed to the undersigned before the 1st day of May, 1879.

PERCY LAW FORD, Secretary.  
University Hall, Gordon-square, London, W.C.

**PROFITABLE AGENCY.**—India and China pure TEAS, in quarter and half-pound bags, to sell from 1s. 6d. per lb. Supplied to Agents at Importers' prices. No licence required.—Write for particulars and press opinions to OLIVER, OLIVER, and Co., Tea Importers 231, Southgate-road, London, N.

## CONGREGATIONAL UNION of ENGLAND AND WALES.

Chairman—Rev. W. CUTHBERTSON, B.A.

The FORTY-NINTH ANNUAL MEETING of the Union will be held on the 12th, 13th, and 16th of MAY. The Business Meeting will be held in the MEMORIAL HALL on the 12th, at 6.30 p.m. Tea at 5.30 p.m.

The Assembly will meet on the 13th in CHRIST CHURCH, WESTMINSTER BRIDGE ROAD (Rev. Newman Hall's), at 9.30 a.m.; and on the 16th in the MEMORIAL HALL, at 10 a.m. There will be a Communion Service on the Evening of the 16th in Union Chapel, Islington.

Particulars in a later Advertisement.

ALEXANDER HANNAY, Secretary.

Memorial Hall, 8th April, 1879.

## CONGREGATIONAL CHURCH AID and HOME MISSIONARY SOCIETY.

The Council (1878-9) will meet in the MEMORIAL HALL on MONDAY, MAY 12th, at 2.30 p.m., to receive the Report of the year, and select twenty-five names for the new Council, to be submitted to the Annual Meeting.

The ANNUAL MEETING of the Society will be held in the MEMORIAL HALL on TUESDAY, MAY 13th, at 6.30 p.m. Chairman, S. Morley, Esq., M.P. Addresses will be delivered by the Revs. J. A. Macfadyen, M.A., J. Guinness Rogers, B.A., and Alexander Hannay.

The Council (1879-80) will meet in the Library on THURSDAY, 15th MAY, at 5.30 p.m., to appoint Sub-Committees, and transact other Business.

ALEXANDER HANNAY, Hon. Sec.

Memorial Hall, 8th April, 1879.

"THE GOSPEL OF PUFFERY."

Just published, price 3d.,

## A CHALLENGE AND REPLY.

The Rev. Dr. PARKER

## AND THE MONEY CHANGERS OF THE TEMPLE;

or, Is not the Propagation of the GOSPEL of MAMMON a Degradation of the Office of the Ministry? CURTICE and Co., 139, Fleet-street.

Sent on receipt of 3½d., in stamps, to Independent, 4, Falmouth-road, Trinity-square, Southwark, S.E.

**THE TWO SACRAMENTS, SO CALLED, NO INSTITUTIONS OF CHRIST.** By W. BLACKLEY, M.A., late Vicar of Stanton, Salop. Price 6d. "It seems to me now difficult to understand any one who had the subject put before him in this light coming to any other conclusion than that at which you arrive."—From a Correspondent.

London: Harris and Co., 5, Bishopsgate-street Without.

This Day, Quarto, Price One Penny.

## SONGS FOR SOLDIERS.

By W. C. BENNETT.

No. I.—CONTENTS:—

Isandula.  
How Melville Saved the Colours.  
How Smith Spiked his Guns.  
Chard and Bromhead at Rorke's Drift.  
With the "Manora."  
Song of the King's Dragoon Guards.  
The Soldier's Way.  
The Men of the Clubs.  
Song of the Connaught Rangers.  
Good Luck to the Soldier.  
Song of the Welsh Fusiliers.  
Bibles and Rifles.

Diprose and Bateman, Sheffield-street, Lincoln's-inn-fields; and all Railway Stations.

**MANUSCRIPT SERMONS** and BOOKS Bought and Sold. Always on sale many thousands of MSS. and Lithograph Sermons; also a Series for the year, legibly written. Sound Church and Evangelical. Good composition. Specimens gratis.

N.B.—Also a large Collection of LITHOGRAPHIC MANUSCRIPT SERMONS, of the late Rev. W. WATSON, known as S. P. O. 6d. each, or 100 for £2.

Another Collection by the Rev. J. ROGERS, of MANUSCRIPT LITHOGRAPHS. 1s. each, or £4 for 100.

THOMAS MILLARD, 79, St. Paul's Churchyard, London

## IRON CHURCHES, IRON CHAPELS, IRON SCHOOLROOMS.

**MR. JAMES BROAD,** of 279, Upper-street, Islington, London, begs to inform Ministers and others that he still continues to erect Iron Churches and Chapels, Mission Halls, Lecture Halls, Schoolrooms, &c., at lowest possible cost. Ventilated on a very much improved principle. Ministers and committees waited upon. J. B. has had 25 years' practical experience.

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"He that hath ears to hear, let him hear."

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*Resolved*—"That the Shareholders present at this First General Meeting, in offering their sincere thanks to the Chairman, Directors, and Officers, desire to record their satisfaction at the honourable and *bond fide* manner in which they established the Association, and of their judicious and economic conduct of its business."

The Directors' Report, of which an abridgment is subjoined, was unanimously and cordially adopted, and at the close of the Meeting some of the Shareholders, following the example of several of the Directors, applied for additional shares.

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